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First Pure then Peaceable—without Partiality and without Hypocrisy.

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REV. J. H. WARREN, EDITOR.

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BIBLE AND POLITICS—REVIEW.

No. 4.

Julius, a writer in the *Times*, seems disposed to question my morality and christianity, especially that I should attack a book of the Rev'd author and endeavor to show that it is subversive of all sound principles of Christian morality. The writer of this makes no claims to great purity in religion or morals: were he a disbeliever he would not less strongly reprobate the principles of this book, because in the language of the late Chancellor Kent "it strikes at the foundation of social order."

My long quotations from the opinions of learned Judges do not seem to be agreeable. I did not expect they would be. I make them to show where the truth and authority is on this subject. I do not regard the opinion of Dr. Scott, or my own, of much consequence; but as he has chosen to take a tilt at principles always maintained and upheld by the wise and good of every age, I propose to publish these opinions for the information of those not much conversant with such subjects, in the hope of preventing any corruption of the public mind by such a book from such a source. I am a mere compiler.

In the case of Undegraph vs. The Commonwealth, 11 Sergeant & Rawle, 394, the point was made before the Supreme Court of Pennsylvania, that christianity was no part of the common law of this country. That this part of the common law was virtually repealed by the Constitution of the United States, and the State of Pennsylvania. In September, 1824, the opinion of the Court was delivered by Duncan, J., and I commend the long extracts I shall give to all lawyers and divines who are wandering on the dark mountains of error. The Judge says, on page 399:

"The bold ground is taken, though it has often been exploded, and nothing but what is trite can be said upon it; it is a barren soil upon which no flower ever blossomed; the assertion is once more made, that christianity never was received as part of the common law of this Christian land, and it is added, that if it was, it was virtually repealed by the Constitution of the United States, and of this State, as inconsistent with the liberty of the people, the freedom of religious worship, and hostile to the genius and spirit of our government, and, with it, the act against blasphemy; and if the argument is worth anything, all the laws which have Christianity for their object, all would be carried away at one fell swoop; the act against cursing and swearing, and breach of the Lord's day, the act forbidding incestuous marriages, perjury by taking a false oath upon the book, fornication and adultery, *et peccatum illud horibile non nominandum inter christianos*—for all these are founded on Christianity—for all these are restraints upon civil liberty, according to the argument—edicts of religious and civic tyranny, when enlightened notions of the rights of man were not so universally diffused as at the present day."

We will first dispose of what is considered the grand objection—*the Constitutionality of Christianity*—for in effect that is *the question*.

Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania; Christianity, without the spiritual artillery of European countries; for this Christianity was one of the considerations of the royal charter, and the very basis of its great founder, William Penn; not Christianity founded on any particular religious tenets; not Christianity with an established Church, and tithes, and spiritual Courts; but Christianity with liberty of conscience to all men. William Penn and Lord Baltimore were the first legislators who passed laws in favor of liberty of conscience; for before that period the principle of liberty of conscience appeared in the laws of no people, the axiom of no government, the Institutes of no society, and scarcely in the temper of any man. And to the wilds of America, peopled by a stock cut off by persecution from a Christian society, does Christianity owe true freedom of religious opinion and religious worship. There is in the very act of 1700, a precision of definition, and a discrimination so perfect between prosecutions for opinions seriously, temperately, and argumentatively expressed, and despiteful railings, as to command our admiration and reverence for the enlightened framers. From the time of Bracton, Christianity has been received as part of the common law of England. I will not go back to remote periods, but state a series of prominent decisions, in which the doctrine is to be found. The King vs. Taylor, Ventr 93, 3 Keb. 507, the defendant was convicted on an information, for saying that Christ Jesus was a bastard, a whore-master, and religion a cheat. Lord Chief Baron Hale, the great and good Lord Hale, (no stickler for church establishments,) observed, "that such kind of wicked and blasphemous words were not only an offense against God and religion, but against the laws of the State and government, and therefore punishable; that to say, religion is a cheat, is to dissolve all those obligations by which civil societies are preserved; and that Christianity is part of the law of England, and therefore to reproach the Christian religion is to speak in subversion of the laws." In the case of The King vs. Woolaston, 2 Stra. 884; Fitzg. 64; Raymond 162, the defendant had been convicted of publishing five libels, ridiculing the miracles of Jesus Christ, his life and conversation, and was moved in arrest of judgment, that this offense was not punishable in temporal courts, but the Court said they would not suffer it to be debated; "whether to write against Christianity generally was not an offense of temporal cognizance." It was further contended, that it was merely to show that those miracles were not to be taken in a liberal but allegorical sense, and, therefore, the book could not be aimed at Christianity in general, but merely attacking one proof of the divine mission. But the court said, the main design of the book, though professing to establish Christianity upon a true bottom, considers the narrations of scripture as explanative and prophetical, yet that these professions could not be credited, and the rule is *allegatio contra factum non est admittendum*. In that case the court laid great stress on the term *general*, and did not intend to include disputes between learned men on particular and controverted points, and Lord Chief Justice Raymond, Fitzg. 66, said "I would have it taken notice of, that we do not meddle with the difference of opinion, and that we interfere only where the proof of Christianity is struck at." The information filed against the celebrated Wilkes, was for publishing an obscene and infamous libel, tending to vitiate and corrupt the minds of the subjects, and to introduce a total contempt of religion, morality, and virtue, to blaspheme Almighty God, to ridicule our Saviour and the Christian religion. In the justly admired speech of Lord Mansfield, in a case which made much noise at the time, Evans vs. Chamberlain, of London; Furneaux's letters to Sir W. Blackstone; Appx. to Black. Com., and 2 Burns eccles. law, p. 95, the great, and wise, and learned Judge observes: "The true principles of natural religion are part of the common law, the essential principles of revealed religion are part of the common law; but temporal punishments ought not to be inflicted for mere opinions." Long before this, much suffering, and a mind of strong and liberal cast, had taught this Christian precept to William Penn. The charter of Charles II recites, that "whereas our trusty, and beloved William Penn, out of a commendable desire to enlarge our English Empire, as also to reduce the savages, by gentle and just measures, to the love of civil society, and the Christian religion, hath humbly besought our leave to translate a colony, &c." The first legislative act in the colony was the recognition of the Christian religion, and establishment of liberty of conscience. Before this, in 1646, Lord Baltimore passed a law in Maryland in favor of religious freedom, and it is a memorable fact, that of the first legislators, who established religious freedom, one was a ROMAN CATHOLIC and the other a FRIEND.

This is the Christianity of the common law incorporated in the great law of Pennsylvania, and thus it is irrefragably proved that the laws and institutions of this State are built on the foundation of reverence for Christianity. Here was complete liberty of conscience with the exception of disqualification for office of all who did not profess faith in Jesus Christ. This disqualification was not contained in the constitution of 1776; the door was open to any believer in a God, and so it continued under our present constitution, with the necessary addition of a belief in a future state of rewards and punishments. On this, the constitution of the United States has made no allowance, nor in the great body of the laws which was an incorporation of the common law doctrine of Christianity as suited to the condition of the colony, and without which no free government can long exist. Under the constitution, penalties against cursing and swearing have been exacted. If Christianity was abolished, all false oaths, all tests by oath in the common form by the book, would cease to be indictable as perjury. The indictment must state the oath to be on the Holy Evangelists of Almighty God. The accused, on his trial might argue that the book by which he was sworn, so far from being holy writ, was a pack of lies, containing as little truth as Robinson Crusoe. And is every jury in the box to decide as a fact whether the Scriptures are of divine origin?

Let us see what have been the opinions of our judges and courts. The late Judge Wilson, of the Supreme Court of the United States, Professor of law in the college in Philadelphia, was appointed in 1791 unanimously by the House of Representatives of this State, to "Revise and digest the laws of this Commonwealth, to ascertain how far any British statutes extended to it; and to prepare bills containing such alterations and additions as the code of laws, and the principles and forms of the constitution, then lately adopted, might require." He had just risen from his seat in the convention which formed the constitution of the United States, and of this State; and it is well known, that for our present form of government we are greatly indebted to his exertions and influence. With his fresh recollection of both constitutions, in his course of lectures, 3d vol of his works, p. 112, he states that profaneness and blasphemy are offenses punishable by fine and imprisonment, and that Christianity is part of the common law. It is vain to object that the law is obsolete; this is not so; it has seldom been called into operation, because this, like some other offences, has been rare. It has been retained in our re-collection of laws now in force, made by direction of the Legislature, and it has not been a dead letter.

No society can tolerate a wilful and despiteful attempt to subvert its religion, no more than it would break down its laws—a general malicious and deliberate intent to overthrow Christianity, general Christianity. This is the line of indication where crime commences, and the offence becomes the subject of penal visitation. The species of offence may be classed under the following heads:

1st. Denying the Being and Providence of God.

2nd. Contumelious reproaches upon Jesus Christ; profane and malevolent scoffing at the Scriptures, or exposing any part of them to contempt and ridicule.

3d. Certain immoralities tending to subvert all religion and morality, which are the foundation of all governments.

Without these restraints, no free government could long exist. *It is liberty run mad* to declaim against the punishment of these offences, or to assert that the punishment is hostile to the spirit and genius of our government. They are far from being true friends to liberty who support this doctrine, and the promulgation of such opinions, and general receipt of them among the people, would be the sure forerunners of anarchy, and finally of despotism. Amidst the concurrent testimony of political and philosophical writers among the Pagans, in the most absolute state of democratic freedom, the sentiments of Plutarch on this subject are too remarkable to be omitted. After reciting the first and greatest care of the legislators of Rome, Athens, Lacedemon and Greece in general, was by instituting solemn supplications and forms of oaths to inspire them with a sense of the favor or displeasure of Heaven, that learned historian declares, that we have met with towns unfortified, illiterate, and without the conveniences of habitations; but a people wholly without religion, no traveler hath yet seen; and a city might as well be erected in the air, as a State made to unite where no divine worship is attended. Religion he terms the cement of civil union and the essential support of legislation. No free government now exists in the world, unless where Christianity is acknowledged, and is the religion of the country. So far from Christianity, as the counsel contends, being a part of the machinery necessary to despotism, the reverse is the fact. Christianity is part of the common law of this State. It is not proclaimed by the commanding voice of any human superior, but expressed in the calm and mild accents of customary law. Its foundations are broad, and strong, and deep; they are laid in the authority, the interest, the affections of the people. Waiving all questions of hereafter, it is the purest system of morality, the firmest auxiliary, and the only stable support of all human laws. It is impossible to administer the laws without taking the religion which the defendant in error has scoffed at, that Scripture which he reviled, as their basis; to lay aside these is at least to weaken the confidence in human veracity, so essential to the purposes of society, and without which no question of property could be decided, and no criminal brought to justice. An oath in the common form, on a discredited book, would be most idle ceremony. This Act was not passed as the counsel supposed, when religious and civil tyranny were at their height,—but on the breaking forth of the sun of religious liberty, by those who had suffered much for conscience sake, and fled from ecclesiastical oppression. The counsel is greatly mistaken in attributing to the common law the punishment at the stake and by the faggot. No man ever suffered at common law for any heresy. The writ *de hæretico comburendo*, and all the sufferings he has stated in such lively colors, and which give each a frightful though not exaggerated picture, were the enactments of positive laws, equally barbarous and impolitic. There is no reason for the counsel's exclamation, are these things to be revived in this country where Christianity does not form a part of the law of the land; it does form, as we have seen, a necessary part of our common law; it inflicts no punishments for a non-belief in its truths; it is a stranger to fire and faggots, and this abused statute merely inflicts a mild sentence on him who bids defiance to all public order, disregards all decency by contumelious reproaches, scoffing at and reviling that which is certainly the religion of the country; and when the counsel compared this Act against blasphemy to the Act against witchcraft, and declared this was equally absurd, I do not impute that to him which I know his heart abhors, a scoffing at religion, but to the triteness of the topics. It is but a barren field and must contain a repetition of that which has been so often advanced and so often refuted. It is not argument.

And Chief Justice Tilghman observes, that every country has its own common law, ours is composed partly of our own usages. When our ancestors emigrated from England, they took with them such of the English principles as were convenient for the situation in which they were about to be placed. It required time and experience to ascertain how much of the English law would be suitable to this country. The minds of William Penn and his followers, would have revolted at the idea of an established church. Liberty to all, preference to none; equal privilege is extended to the mitred Bishop and the unadorned Friend.

This is the Christianity which is the law of our land, and I do not think it will be the invasion of any man's right of private judgment, or of the most extended privilege of propagating his sentiments with regard to religion, in the manner which he thinks most conclusive. If from regard to decency and the good order of society, profane swearing, breach of the Sabbath, and blasphemy, are punished by civil magistrates, these are not punished as sins or offence against God, but crimes inperious to, and having malignant influence on society, for it is certain, that by these practices no one pretends to prove any supposed truths, detect any supposed error, or advance any sentiment whatever." Such was the opinion of the Supreme Court of Pennsylvania, delivered by Duncan J., in this much contested case. It was an indictment for blasphemy under a colonial act of 1700, and the question was whether it was abrogated by the constitutions and laws of the State and Federal governments. I refer next to the case of The State vs. Thomas Jefferson Chandler decided at the November Term 1837, of the Supreme Court of Delaware and reported in 2d Parrington p. 558. This case contains also a vindication of the maxim, "that the Christian religion is part of the common law," but I shall extract from the opinion of the Court delivered by the late J. M. Clayton, then Chief Justice, mainly for the purpose of shewing the weakness and imbecility exhibited in the famous letter of Mr. Jefferson to Maj. Cartwright, which letter seems the great foundation of the argument in this book, for all its ideas and principles and much of the language is adopted. Mr. Jefferson was not distinguished as a common law lawyer. He was in early life a lawyer but soon engaged in politics and never returned to the profession. He is also a strange authority for a divine to cite on any matter connected with Christianity; but to show how utterly unfounded his legal criticism was, attention is asked to the opinion of Chief Justice Clayton and the somewhat dry details necessary to understand the subject. Especially it will be seen that he was guilty of quoting a translation for Finch which he never made. The Court after the citation of numerous authorities and concurring with the cases before referred to from New York and Pennsylvania, notice this letter on page 558. "The defendants counsel," (say the Court,) "in the progress of the argument on this subject, referred to a letter written by Thomas Jefferson to Major Cartwright, dated June 5th, 1824, and published in the fourth volume of his posthumous works. This letter we notice, because respectable counsel have cited it; it is phrased in terms more becoming the newspaper paragraphs of the day, than the opinion of a grave jurist who feels respect for the memory of the eminent lawyers of England, because he knows and can appreciate their worth. The opinion of Lord Mansfield, who was one of the brightest luminaries of the common law, palpably misunderstood by this writer, is by him denounced as a *'judicial forgery!* He considers and so states, that by this maxim mentioned by Lord Mansfield, which recognizes revealed religion as a part of the common law, his lordship had 'engulphed Bible, Testament and all into the common law,' whereas, this mode of garbling a remark, and then replying to it, has done gross injustice to that great man whose celebrated argument for religious toleration in the English house of lords in the case of Evans does by no means justify the imputation cast upon him. So far from meaning that Bible and Testament were parts of the common law for other purposes than that of punishing for the subversion, reviling, or ridiculing them; so far from pretending that any man could be punished by the common law for mere infidelity or for worshipping God as he pleases, or for any violation of any divine precept not expressly adopted by man as human law, which would make Courts and juries the regulator of every man's conscience," Lord Mansfield expressly says, "conscience is not controlable by human laws, nor amenable to human tribunals, persecution, or attempts to force conscience will never produce conviction, and are only calculated to make hypocrites or martyrs."—"There is nothing," he adds, "more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous or unjust, more impolitic than persecution. It is against natural religion, revealed religion, and sound policy."

Mr. Jefferson endeavors to show that the maxim that christianity is a part of the common law of England is entirely derived from an opinion of Prisot in the year book 34, H. C. folio 38, (145-8.) In a case *quare impedit* a question was made how far the ecclesiastical law was to be respected in a common law court. And Prisot gives his opinion in these words: "Prisot—a tiels Leys que ils de saint Eglise ont en *auncient scripture* covient pour nous a douer credence; car ceo est common Ley sur quels touts manner Leys sout fondues," &c., (see Fitz. abr. qu. im. 89. Bro. abr. qu. imp. 12.) The whole of Mr. Jefferson's complaint is, that Finch has mistaken this passage, by translating "ancient scripture" *holy scripture*. Mr. Jefferson translates Prisot's Norman French so as to make him decide "that to such laws of holy church as have warrant in *ancient writing* it is proper for us to give credence," while, says he, Finch interprets the passage "to such laws of the church as have warrant in *holy scripture* our law giveth credence." Now the question which the judge was considering when he delivered this opinion was, whether the sentence of the Bishop or ecclesiastical court should have faith and credit at common law. He made the same decision that was afterwards made in the case reported in 11 H. 7-9, and again in Caudrey's case "it was resolved by the whole court, that the sentence given by the Bishop, by the consent of his colleagues, was such as the judges of the common law ought to allow to be given according to the ecclesiastical laws; for seeing their authority is to proceed and give sentence in ecclesiastical law, and they have given a sentence in a cause ecclesiastical upon their proceedings, by force of that law; *the judge of the common law ought to give faith and credit to their sentence, and to allow it to be done according to the ecclesiastical law.* For, quilibet in sua arte perito credendum est. And this, says Lord Coke, "is the common received opinion of all our books," for which he then cites the very case, 34 H. 6, 14, where the opinion is given by Prisot. The point decided was the legal principle that the sentence of a competent court of exclusive and peculiar jurisdiction is conclusive, where that sentence comes incidentally in another court. The Judge, therefore, concluded that "if it could appear to us (the common law Judges,) that the bishop has done as an ordinary may do in such a case," (that is not exceeded his jurisdiction,) "then we ought to adjudge these good, or otherwise." According to what Mr. Jefferson calls Finch's interpretation, the Judge decided that the sentence of the ecclesiastical tribunal when warranted by the *holy scriptures*, shall be credited in a common law court as the decision of a competent tribunal, provided the ecclesiastical tribunal did not exceed its jurisdiction. According to Mr. Jefferson's version the Judge decided that the same sentence, when warranted by the *ancient written laws*, should be acknowledged and credited. What these written laws were Mr. Jefferson does not inform us; but the common law was emphatically the *lex non scripta*, or unwritten law as contra-distinguished from the statute law, and Mr. Jefferson probably knew that; he must have intended either statutes of Parliament or the written laws of the church. The statutes of Parliament could not have been intended, for they did not regulate the ecclesiastical jurisdiction; and the words "*earceo est caumon ley scer que touts manner leys sout fondues*," when applied to them would be nonsense. For how could they be said to be the foundation of all human laws. If by written laws Mr. Jefferson meant the written laws of the Church at that day, they, at that day, credited the holy scriptures, and professed to be built upon them. The ecclesiastical tribunals, as we all know from Caudrey's case, assumed jurisdiction of all offences purely against God and the holy Scriptures, *pro salute animæ*, without reference to the mere effect of such offences against the peace of society, which the common law never did. But the common law judges, by yielding up the jurisdiction to the ecclesiastical courts, refused to reverse or revise their decisions when incidentally or collaterally presented in a common law court, thus simply recognizing those actions as ecclesiastical and not as common law, did no more intend to acknowledge the laws of Holy Church as common law than they intended to acknowledge admiralty law as common law when they gave faith and credit to an admiralty decision. It is not within our knowledge that any common law judge has cited this case in the Year Book, or referred to it in any manner to prove his position in deciding a case of blasphemy that the malicious reviling of Christianity was punishable at common law. The labor with which Jefferson has searched the Year Book to convict Finch of a mistranslation would have been saved, had he been aware that he was only proving by his own construction of the passage, that the ecclesiastical law was founded in the *written laws of the church*, and not in the *Scriptures* alone. As friends of religious liberty, we would prefer that the common law should have "engulphed Bible and Testament," rather than the laws of the church as understood at that day, which not only professed to comprise the Bible and Testament, but usurped an entire control over the consciences of men; and *pro salute animæ* issued their writ *de hæretico comburendo*, or burnt the body under pretext of saving the soul.

Having thus seen Mr. Jefferson's premises, let us next consider the argument built upon them to convict Mansfield of judicial forgery. He says that Hale decided that Christianity was parcel of the laws of England, but quoted no authority; that by such echoings and re-echoings from one to another in 1728, the court, (composed of Lord C. J. Raymond, and Lage, Reynolds and Probyn, Justices,) in the case of the King *vs.* Woolston, for blasphemy, 2 Str. 834, would not suffer it to be debated, whether writing against Christianity *in general*, was punishable in the temporal courts at common law; that justice Blackstone adopts Hale's opinion and cites the adjudged cases; and, finally, that Lord Mansfield used the words before quoted as delivered by him in Evans' case, "that the essential parts of revealed religion are parts of the common law:" thus, says Mr. Jefferson, engulphing Bible, Testament and all, into the common law, without citing any authority. "And thus far," he adds, "we find this chain of authorities hanging link by link one upon another, *and all, ultimately upon the same book, and that a mistranslation of the word ancient Scripture used by Prisot.*" He concludes that he might defy the best bred lawyer to produce another script of authority to prove this judicial authority." This letter-writer, then, first admits, expressly, that neither Hale nor Mansfield had cited any authority for their opinions, and immediately after, charges the principles for which their great names are cited, with hanging upon what he calls a mistranslation of the words used by Prisot. He thought that his erudition had enabled him to detect the very source from which their ignorance and folly, or their knowledge had sprung. Had Hale and Mansfield quoted the passage from Prisot which Jefferson has thus plumed himself upon the translation of, as the foundation for a judicial opinion, then they would have been responsible for the translation of the passage; but neither of them quoted the Year Book. Long before Lord Hale decided that Christianity was a part of the laws of England, the Court of Kings Bench, 34 Eliz. in Ratcliff's case, 3 Coke Rep. 49 b., had gone so far as to declare that "in almost all cases, the common law was grounded on the law of God, which it was said was *causa causans*, and the court cited the 27th chapter of Numbers, to show that their judgment on a common law principle in regard to the law of inheritance, was founded on God's revelation of that law to Moses. Mr. Hargrave in his note on Co Lit., 11 b, observes that "This inference from God's precept to Moses is unwarranted, unless it can be shown that it was promulgated as a law for mankind in general, instead of being like many other parts of the Mosaic law, a rule for the direction of the Jewish nation only." The author of the reports and the commentary on Littleton was a professor of Christianity, as is visible in all his writings. That Hale, with such an authority before him, should not have deemed it necessary to cite Coke, familiar as his writings were to the profession, at a time when his works were the principal text book of every lawyer, cannot be the subject of much wonder; and we know, notwithstanding Mr. Jefferson's defence, that even Finch himself had quoted 8 H. 8, "Ley de Dieu est Ley de terre," the law of God is the law of the land; Doc. and Stud. lib. 1, c. 6; Plowd. 265, to sustain his position that the holy Scripture is of sovereign authority, and to show the extent and meaning of the maxim. But, independent of Lord Coke or any other judge, Sir Mathew Hale was an authority of himself, and is considered a sufficient authority for a common law principle in every case where there is no contrary authority. What sources of legal knowledge his great erudition may have consulted on this subject, we have no means of certainly knowing, nor is it necessary to inquire.

As for the alleged translation of Finch, we have examined the whole passage, and are well satisfied that if Finch construed *ancient scripture* to mean *holy scripture*, such a translation of the Norman French would be the true translation. But in fact, Finch has not ventured any translation of the passage whatever, notwitstanding Mr. Jefferson professes to copy the *very words* in which he has translated it. We speak with the work of Henry Finch, of Gray's Inn, book 1st, chapter 3, published in London 1759, before us. Mr. Jefferson has made a translation for him in words with inverted commas, then attempted to prove his translation false, and failed to do it. Finch evidently believed that Prisot spoke of the holy Scripture, and therefore he cited the Year Book with other authorities to sustain a general position in the text, that the Scriptures were of sovereign authority, a position, which like that of every other compiler, was good to the full extent of his authorities and no further, and which is sustained by the Year Book so far as to show that the common law did recognize the decision of ecclesiastical courts, which were founded on the scriptures, *as conclusive when brought collaterally in question in a common law court.* Lord Mansfield's alleged judicial forgery stood, as the cases we have cited prove, upon other and many other authorities than Mr. Jefferson appears to have ever read. There is much more in this long and able opinion worthy of publication as explanatory of the principles we are discussing, but it would be repeating in substance what has already been given as the judgments of other courts.

LATMAN.

A UNIVERSITY IN AMERICA.—The Boston *Atlas* says: "We are gratified to learn that some steps have at length been taken to found a University in this country, and from the character of the parties interested in the enterprise, are led to believe that success will crown their efforts. A meeting was held one evening last week, at the house of a gentleman in this city. About twenty gentlemen were present from various parts of the country, embracing some of the most refined and cultivated intellects of our own State, as well as representatives from Louisiana, Virginia, Pennsylvania, Ohio, New York, and Maine. Some wealthy individuals, to whom the subject has been mentioned, have pledged themselves to contribute $500,000, as the nucleus of a fund for the endowment of the Institution. A committee was appointed to wait upon other men of wealth, as soon as their plans have been matured; and one gentleman, prominent in intelectual circles, is to proceed to Europe shortly, for the purpose of visiting the most noted Universities of England, Germany, and Prussia, previous to arranging the details of a system upon which the proposed University is to be conducted. It is contemplated to carry out the undertaking upon the most comprehensive scale, and to present to the students of our country an opportunity for securing a more thorough acquaintance with every department of science, arts, and literature, than can be obtained even at Cambridge or Oxford."

IRELAND BECOMING PROTESTANT.—A Dublin correspondent of the *Evangelist* makes the statement—which will surprise many—that fully *one half of the present population of Ireland is Protestant*. Previous to 1847 the population was reckoned at eight million, five of which were Romanists; but the great mass of those who perished in the famine, as well as those who have emigrated, have been Catholics; and while, especially in the West, whole congregations of converted Romanists are now scattered over the country, there are no conversions from Protestantism. A gentleman stated at a public meeting in Cork, a few weeks since, that he knew of *forty-seven* congregations which had, within the last nine years repudiated the absolutism of the priests and the mediation of the saints, and are looking to the Lord Jesus Christ for salvation. In the parish of Clifton, where a few years ago the Protestant congregation consisted of only six persons, it now numbers more than three hundred, most of them converts from Romanism. The northern part of Ireland, the province of Ulster, has been protestant ever since the time of Cromwell, when it was largely settled by Scotch Presbyterians. The passage by Parliament, seven or eight years since, of the bill allowing estates to be sold, and cut up into farms of moderate size, conduced greatly to the material prosperity of the country, and even the dreariest parts of Connaught and Munster, where the Irish were half-savages, are beginning to show signs of improvement.

AMERICAN EXPORT INTERCOURSE.—The advices from Europe by the Nova Scotian state that the King of Naples has become incapacitated, in consequence of his mental condition, from carrying on the Government, and that the Queen had temporarily assumed the control of affairs.

The Pacific.

SAN FRANCISCO:
THURSDAY MORNING, JUNE 9, 1859.

NOT A MINUTE TO SPARE.

"The cars are leaving and you have not a minute to spare—hurry, run; you have not a minute to spare." But it was too late. The cars had just quickened their speed when the unfortunate loiterer arrived, breathless, excited, surprised and out of all temper, to find himself left behind. The grin and ill-suppressed laugh of the bystanders; the quizzical and amusing comments on 2.40, &c., and sundry suggestions to try the "wires" and catch the cars, did not serve to soothe his irritated feelings. Apart from the mortification of being left it was too serious a matter to be made light of in a business point of view. The result of being just one minute too late, was no less than a life-long embarrassment and pecuniary trouble both to himself and a widowed mother. What would he not have given, had he not stopped to light his cigar at the bar.

Many a fortune, dear reader, has been made by always being ready at the very minute when it was to be made, and lost by being a minute behind. Many a man has secured his new western home at the land office, by being just one minute ahead of the speculator. Many a successful voyage has been made around the globe by being ready every minute to make the most of every wind, tide or current. Many a great battle has been won, by the improvement of the very minute on which the crisis hung. Many a man now living, who can say of some event or other of his life, "A minute more, and I would have been a dead man."

When we take into account, the importance of time, in itself considered, it may be emphatically said, "*there is not a minute to spare.*" When we realize how often, if not constantly, momentous results depend on the fullest improvement of the present moment, one and all must say, "there is not a minute to spare." Much more, dear reader, when we know that the present is given us to prepare for eternity, to secure a heavenly inheritance—to save the immortal soul from endless ruin—and that all this depends on this very present moment of life, because, for aught we know, it may be the "last of earth," is it not the worst of folly to lose it, to waste it in idle trifling? What eternal mockery will fall upon us; what remorse and self-upbraidings will consume us when alarmed by the approach of death, we find we have not even a minute at our command, to secure our eternal good.

Ought it not therefore to be impressed upon us at every turn of life, as we are moving to eternity, "*there is not a minute to spare*"?

THE EUROPEAN WAR.

The eyes of the world now rest on a battle field of nations. Europe is in arms, from the least to the greatest. That it will be a war of incomparable magnitude, all admit: the character of the powers involved as principals make this certain. We speak of it as already commenced—the latest news not only informs us, war is inevitable, but of hostilities actually commenced. The storm has burst upon Italy, but its thunderbolts will fall all over Europe, and its fury be exhausted far and near.

Austria, Sardinia and France, have marched not less than 500,000 soldiers to Piedmont, in battle array—half a million more are in reserve. Thus the curtain of this terrible drama rises at once on a million of the most thoroughly drilled, armed and effective soldiers of the age; what a corps for the tragedy of empires! To render it more startling and ominous, Russia is in alliance with France. England, having exhausted her ablest diplomacy, but to no purpose, to turn the crisis from war to peace, astounded at the alliance, has ordered an immediate enrolment of the entire militia of the nation, and a levy of 20,000 men for the navy set a foot; the stock market is in panic, and the funds have fallen. England, not knowing what a day may bring forth, is arming, preparing for the worst. So is Prussia, Bavaria, the entire German Confederacy.

The campaign opens in Italy, but its devastations will crimson the green plains, and its murky clouds begrim the fair horizon of the broad continent, ere it closes. France, Russia, Italy, and perhaps Spain, on the one side; Austria, Bavaria, the German Confederacy, and perhaps Prussia, and perhaps England and Turkey, on the other; in short, that European nation must indeed be a cypher, that in such a general convulsion, shall take no part; and no imagination is bold enough to venture on the results of such a conflict or war of empires. Diplomatists and statesmen will spend their profoundest thoughts and study to foreknow the grand result. Wall street and Threadneedle, will scan with eagle eye, every cloud in the dread horizon, for, though no bigger than a dollar, a portentious shadow will be cast by it on all the monetary circles of the world—the patriot will indulge and exult in hopes of a final emancipation of the masses—while the Christian, looking through and beyond the thickening war clouds, will see the overruling hand that guides the destinies of the world, the universe; and listening, will hear a voice above the roar of surging hosts in battle, I will *overthrow*, and OVERTURN, and OVERTURN," until He, whose right it is shall reign, and in the faith that rests absolute trust in the wisdom-power and purposes of God, will feel that "all things are working together" for the right, for the good of all mankind. Whatever else may fail, the kingdom of God will be established; whatever throne may totter, and scepter shivered to fragments, the dominion of the Gospel will prevail from "the river to the sea," and the sceptre of truth sway from the sea to the ends of the earth.

How enthusiastic would be our sympathies for Napoleon III. if the cause he espoused were the liberties of Italy. If he marched to the deliverance of the masses, the friend of the oppressed, the foe of the tyrant. But alas, while "liberty of Italy" is the cry, it is not the truth; it is a bare pretext. When it serves his ambition best, he scruples not to crush Italy with his troops; if his aggrandizement requires it, he rallies the down trodden masses with the cry, "liberty," "glory." Neither can we side with Austria. She holds Lombardy by a right of might. The partition of 1815, gave her no other than a robber's title; the oppressor of Hungary is also the despot of Lombardy. Victory will make France more of a tyrant, and Austria a fiercer despot than ever. The great game on this political chessboard is to check-mate one king or the combination of kings, then Italy falls an easy prey to France, and the Ottoman empire to Russia.

If Turkey is to be dismembered; if Italy is to be mapped off as a province of France, will, can, Great Britain remain an "armed neutrality"? And yet can she be the ally of Austria? Austria, the sworn foe of liberty, and fredom of conscience, can she rally to her aid, for a mere balance of power consideration, the moral sentiment, the enlightened spirit and sympathies of the English nation? To provide for her own welfare, England ought and will, but that she will help Austria in a war which, result as it may, for or against, is but a war of oppression, we are slow to believe it. Yet England must play her part; if for the right, the prayers and sympathies of the Christian world, and the moral power of America will surely be enlisted in her behalf.

The dark side of this war is dark enough. In it there is no struggle for liberty, to give it a hopeful prospect. It is the strong advancing to crush the weak; tyrant against tyrant for more prey.

We wait for the course of events anxiously and prayerfully, not to see how it will enrich the American farmer; favor American shipping; invest foreign capital in American stocks, but whether it will postpone or God speed the spread of liberty, the reign of righteousness, and millennial peace.

SOLOMON'S TEMPLE.

A model of Solomon's Temple, built in this city at the enormous expense of $20,000, according to the proprietors own statement, and after the most reliable authorities, is now on exhibition in the Pavilion, formerly used by the Mechanic's Institute Industrial Exhibition.

It may certainly be said to surpass anything ever exhibited in California. The size of the model is 24 by 35 feet and on a scale of fourteen cubits to one foot, reckoning the cubit at 18 inches.

It contains also, perfect models of the Ark, Cherubim, Altar of Incense, table of Shew Bread, the great Golden Candlestick, Brazen Sea, ten Brazen Lavers, the Brazen Altar, and all the utensils used in the Temple service.

We cannot attempt a full description of this truly beautiful and brilliant model, and if we did we would fail in conveying that true impression which can only be realized by seeing it with one's own eyes. The Temple with its porch and splendid gate, both internally and externally, seems like one solid piece of graved and carved work, and the entire structure shows that it has been elaborated and finished regardless of expense. Eight months labor with scarcely any intermission have been expended upon it by a number of workmen, and all has been bestowed upon it which money and research could command.

This miniature Temple will not fail to be an object of attraction to all students of antiquity. The Hebrew, the Mason, the Biblical student, the Sabbath school teacher and scholar may all profit by a visit to it.

Those who have always found it difficult to locate the different parts by mere reading, will be very much assisted by looking at the model before them.

It is not to be supposed that every minutia of the original temple is here fully and exactly represented. Many things about it have passed into total obscurity. For instance the Pillars of Boaz and Jachin (durability and strength,) which stand at the entrance of the Temple proper; it is not known whether they supported simply an entablature of the Temple, or an arch, or anything at all. In symbolic Masonry they are made to support each a globe, one representing the world the other the heavens. We can however, rely on the accuracy of most of the work as a true copy of the original.

We learn from Mrs. Shade, the principal proprietress, that in the entire work now on exhibition, there is not a single nail; the different parts are attached by hooks most ingeniously fitted in them.

The work will not be exhibited in any other part of the State, as it is the intention of the proprietors to take it to New York at the close of the present exhibition and from there to London.

The Pavilion is also superbly ornamented with panoramic scenes of the Holy Land and neighboring places, which cover the entire walls of the building.

We cannot but tender our congratulations to those who have ventured on so novel and costly an enterprise, and while we hope that the patronage of an intelligent and liberal public will amply remunerate them, we feel sure that California will have new praise and new honor, for giving to the world a gem so beautiful and perfect.

THE ANNIVERSARY.—The next Sabbath afternoon, according to the notice we insert elsewhere, will be held the anniversary of the Sabbath School Union in this city. There will doubtless be a large attendance, and we advise all who feel any interest in being present, to be early at the church.

SUNDAY LAW, &c., &c.

The San Francisco *Times* of last Saturday, says that the Sunday law was virtually last upon and heard of in the Supreme Court of this State, and therefore no body else must be called to account. We remember that Chief Justice Terry and his associate Judge Burnett, decided it unconstitutional. This was last July, nearly a year ago. We deny however that this was the last of it. When we last heard of it, it was trying to fight its way through the Assembly in Sacramento, only about four months ago, more or less. We remember of publishing Mr. Banks' speech in favor of it. We remember of putting on the record for future reference, the names of certain San Francisco members who voted against it, who aided in killing it. We remember certain discussions at that time, touching "Chaplaincies," "Sunday Laws," &c., &c., and that in certain places, existed opinions and influences, antagonistic to Sunday Laws. Further, the impression abroad was, that the feelings and views of the Supreme Court in reference to the bill itself were strongly in its favor. Putting all these things together, the *Times* is sadly at fault when it asserts the Supreme Court finished the *last* of the Sunday Law.

Had the bill passed last winter, Musical Hall balls would not now be disturbances to Sabbath evening worshippers; and had leading churches and leading ministers, as we once before intimated, taken leading part in favor of that bill, when *last* in the Legislature, (not last in the Supreme Court,) there might not now be reason to complain of disturbances of worship, &c., &c. In future replies, we hope our worthy cotemporary will substitute facts and logic, for a lost temper; else we shall plead the benefits of a little *persecution* and then the victory is ours.

CHURCHES AND MINISTERS.

Rev. J. A. Benton, pastor of the FIRST CHURCH OF CHRIST, Sacramento, preached his tenth anniversary sermon last Sabbath morning, from the text in Isa. 42:5,8, and his farwell sermon on the evening of the same day, from Mark 13:34. Mr. Benton will probably leave this week on a visit to his old home and friends, by way of China, Palestine and Europe, on the clipper *Storm King*.

Rev. Albert Williams arrived with his family on the *Sonora* last week, after an absence of over four years. We learn that he intends to make California his permanent home, and will doubtless identify himself with all its interests. We would be glad to chronicle the arrival of a few more of the old pioneers.

Rev. R. P. Cutler, for five years pastor of the Unitarian church, in this city, preached his farewell sermon last Sabbath, and sailed for the East on the *Golden Age*, where he intends to remain. Mr. Cutler was highly esteemed by the people of his parish as a pastor, friend and scholar.

Rev. Mr. Scott, in connection with the Presbyterian church, (O. S.) arrived on the *Sonora*, and will labor in this State.

Rev. E. F. Preveaux, long and well known as a minister of the Baptist church, and who has devoted his time in California to the interests of education in its higher branches, has been obliged, by the failure of his health, to leave for the Eastern States. He will probably visit Europe, where, by careful medical treatment, he hopes to regain his former health.

A HIGH STANDARD OF CHRISTIANITY.

A most desirable thing, is it not? Whether for communities, for congregations, or for individuals, I know of nothing that we ought more ardently to long for and more earnestly to strive for than that life of nearness to God, that thorough renovation into his image, and that complete imbuing with his spirit which constitute what alone can properly be called a high standard of Christianity.

That such a state is inconsistent with a boastful spirit, is apparent at a glance. To think highly of ourselves, or of the society to wh'ch we belong, (which is but a kind of diluted self-glorification,) is not the way to advance in the Christian life. It was not Paul's plan, at least, for he tells us himself how he did in his well known words, (Phil. iii, 12-14.) "Not as though I had already attained, either were already prefect,....but this one thing I do; forgetting those things which are behind.....I press toward the mark, for the prize of the high calling of God in Christ Jesus."

Still less is it compatible with a censorious disposition, one which attempts to throw the fault of our short comings on others, on our spiritual teachers perhaps, men laboring in what is always more or less a thankless office, but doubly so in such a case as this. And when the teacher is laboring with all his heart and soul, but laboring perhaps under the unavoidable disadvantage of an imperfect acquaintance with persons and circumstances, to make censorious remarks and draw invidious comparisons between him and other teachers is so far from indicating a high Christian standard, that even men of the world would set it down as being beneath their far lower standard, in fact, as no better than unfairness and rudeness.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." This is one of the most distinguishing marks of the state we speak of; a high standard is always a progressive one. I remember being much struck with a remark which I heard from a brother at our last meeting of Convention, on the words, "Now are we the sons of God, and it doth not yet appear what we shall be." He observed that this was true not only of a future state, but also of the present; that no man can tell the heights of self denial, of Christian devotedness, of unwavering faith and of ardent love, to which either individual Christians, or even churches, might attain in this life. All that is wanted is capacity to receive the outpourings of the Spirit, and inclination to follow his guidings, whithersoever they may lead us. Nor is this any thing strange or without its analogies. It is by hammering that the muscle is developed in the arm of the blacksmith; it is by deep study that the thirst for knowledge becomes a passion with the student; *vires acquirit eundo*. Even so, giving to the cause of God increases a liberal spirit, laboring for it renders labor a pleasure, loving him soon causes his love to absorb the whole soul. And thus, by and by, the saint becomes ripe for heaven.

EARNEST.

For the Pacific.

NOTES ON DR. SCOTT'S "BIBLE AND POLITICS."

BY REV. DR. ANDERSON.

MR. EDITOR:—There is, perhaps, no one act so revolting to the American mind as that of persecution for religious opinion, and the more especially if done by an ecclesiastical court. In papal countries the Pope can utter his bull, and make his ecclesiastical thunder rattle around the ears of any poor heritic who has dared to read the Bible; but in free countries, the bare mention of the act is intolerable. The church-court which would employ such means to restrain or oppress any of its ministers or members, would justly merit the reprobation of every citizen and Christian. Now this odious, unchristian, un-American thing, Dr. Scott declares has been done to him by his Presbytery! On page 12, speaking of the discourses delivered by Dr. Peck and myself, he says, "Nor has any ecclesiastical court been asked to thunder forth its bull against them;" and on page 15, where he is attempting to prove that this controversy had been forced upon him, he says, "But when I found myself not only proscribed for the opinions uttered—but that, for months, stereotyped and new misrepresentations were widely circulated, and, more than all, *when ecclesiastical thunder was actually poured upon my ears*"—(italics mine) * * * "then I could no longer remain silent." Is this heavy charge warranted by the facts of the case? On the 10th of December, 1858, the extract from the sermon in which Dr. Scott takes ground against the Bible in the schools, was published in the *Times*, and, as might have been expected, very much astonished and grieved the friends of that measure. Everywhere among those who were acquainted with our denomination, the question was asked, "Is Dr. Scott a fair exponent of the views of the Old School Presbyterian Church on this great subject?—is it possible that such is the faith of that large body of Christians? While this question was agitating the public mind, a second, and *apparently* semi-official utterance was made by the Doctor in the Sacramento *Union*. That journal had stated that the *Pacific* was the organ of the Presbyterian Church. The *Union*, through misinformation, erred as to the fact; for while the *Pacific* is a highly respectable and reliable religious journal, and while it represents the interests of the Congregational and Presbyterian Churches on this coast, and in the main is supported by them, yet it is not their organ, because in its business arrangements and editorial conduct it is wholly independent. This, to my mind, very unimportant error, Dr. Scott corrected in a letter to the *Union*, under date of Dec. 28th, 1858. After showing, from the character of our ecclesiastical organization, that we could have no such organ, he thus speaks, "Having the honor to be the Moderator of the General Assembly which met in New Orleans in May last, and having to preside at the one which is to meet in the city of Indianapolis next May, I know whereof I affirm, and have a right, if indeed it be not my official duty to *protest* against any such Journal as the above named, being considered and appealed to, in the history of this noble State, as an organ of the Presbyterian Church." This, otherwise amusing deliverance, coming in immediate connection with his published views on the Bible question, seemed to be decisive as to this Bible, and indeed, all other matters of Presbyterian faith and practice. Here speaks the Moderator who knows whereof he affirms, and if he is a fair exponent of the views of the Presbyterian church, in relation to the *Pacific*, doubtless he is so in relation to the Bible-in-school subject. So men reasoned, and logically too.

Under these circumstances, for Presbytery to have returned Dr. Scott to the General Assembly, *as its representative*, without first placing itself right on the record, I believed, and still believe would have been an endorsement of his views. Presbytery met on March 23d, 1859, (I omit the history of a previous meeting as not essential to the point before us) the election of a commissioner to the General Assembly came up, and I frankly stated my conscientious conviction, that in view of the public stand Dr. Scott had taken on the Bible question, and in view of his Sacramento letter, to elect him as our representative would be equivalent to an endorsement of his course. I begged the members of the Presbytery, who might not regard the matter as I did, to proceed with the election, and having recorded my vote in the negative, I would cheerfully submit; or if unanimity was desired, I stated that if the Presbytery would adopt a resolution expressing, what I knew to be its sentiments on the great subject in debate, "I would vote for Dr. Scott with both hands." The latter course was adopted, and the subjoined resolution was written by Judge Coon, an Elder of Calvary Church—a man, in point of intelligence and straight forward conduct, not second to any member of that large and respectable congregation, and the last man in the world who would have been influenced by any prejudice or caprice of mine, to do that which he did not believe it right and proper to do.

"*Resolved*, That in the opinion of this Presbytery, the subject of the Bible in the Public Schools is one of great importance, and that this Presbytery is in favor of what is commonly understood as the use of the Bible in said Public Schools."

After the resolution was written, Dr. Scott was elected by the unanimous vote of the Presbytery, I voting most cheerfully for him, as doubtless I will do again, should his life and mine be spared. The resolution was then adopted, the Dr. alone voting in the negative, and giving notice of a protest, which has since been handed to the Stated Clerk.

These, gentle reader, are substantially the facts in the case. This is the "ecclesiastical thunder which was actually poured upon Dr. Scott's ears!" This both the "bull" and the "thunder." Because the Presbytery of California deemed it proper to express its convictions that the word of God ought to be in the public schools, and because it chose to express those convictions at the time, in the manner, and for the reasons just named, it is charged with the most odious of all oppressive acts! To my mind, there is something very unkind in torturing into an act of persecution and oppression, this natural, lawful, and necessary act of our Presbytery. In behalf of myself and my brethren, I repel the charge—it is not true—but let it pass, and take its place among the other persecutions already noticed.

In this list of "odious flings, absolute falsehood," etc., the Dr. names "certain remarks made in an ecclesiastical court"—these, I presume were words spoken by me at the above named meeting of Presbytery, and are as follows, "I am slow in getting into a fight, but I come square up to it, and will fight it through, and be the last to come out of it. In for a ten years' war or until victory." In verification of the first clause of this somewhat free-and-easy specimen of eloquence, let me say, that at the close of my thirty-second year of a pretty active ministerial life, I find myself, for the *first time*, engaged in a public controversy in defense of myself and my principles. As to the words themselves, it must be admitted, with shame and confusion of face, that the boxer's figure of "coming square up to it," is neither clerical nor classical, neither sublime nor beautiful; but since my worthy friend, the Doctor, has made them of record in his logical Tractate, I suppose there is nothing left for me but to father them, and endeavor to verify the fact under the somewhat rough figure. Although the words have entirely escaped my memory, they are doubtlessly correctly reported, and if I had not spoken them then, I will speak the sentiment they contain now, and say deliberately before God, that so long as the blessed Master whom I profess to serve, gives me a tongue to speak, or a hand to hold a pen, so long will I make battle with Romanists, and Infidels, and misguided Christian men, or until California, with the Bible in her schools, and with a law to protect her Sabbaths, shall take her place among her noble sisters, of New England, New York, New Jersey, Pehnsylvania, Ohio, and all the other Sabbath law, and Bible-in-school States. True, I may not, most probably will not, live to see the victory achieved; before that my "right hand may have forgotten her cunning," and my tongue may be quit in the "narrow house appointed for all living," but even then I will leave the unwon battle as a heritage to my son, and to every other young minister of Jesus on the Pacific coast, who will regard my dying charge. Yes; *I am* in "for war until victory," such is my fixd purpose, God helping me,—but surely these words spoken in debate, and thus solemnly reiterated now, cannot truthfully be placed in the Doctor's list of inuendoes, flings, and absolute falsehoods, nor can he claim under them, the character of a persecuted man.

The historic fact about which Dr. Scott and I wholly differ, is thus introduced by him, page 16, "The Rev. Dr. Anderson gives as a sectarian reason why he preached four Sabbath evenings on the Bible in the schools, that the Presbyterian Church is forming its character on the Pacific coast—and what shall be its type? Shall it bear the noble form of the old Church at home, which has ever been found in the van when stout battle was to be fought with infidelity and popery in defense of the Bible in schools, in defense of laws for the better observance of the Sabbath and for the suppression of Sunday mails? or shall it lower its standard and assume a form which will not do violence to the spirit of the world, and the existing state of things here? In discussing this subject we hope to contribute somewhat toward the restoration of the Bible to our California schools, and at the same time to show to those unacquainted with us on this coast, what is the uniform faith and action of the Presbyterian Church of the General Assembly in relation to the subject, for the views which we hold, and here express, are but the views held and expressed by our whole church."—This I asserted as a fact notorious to all Presbyterian men, to all sister churches who are familiar with our "faith and action," and to every other mortal man who knows anything about us. Whether my "sectarian reason" for giving publicity to this fact was a sufficient one, I leave those to judge who have read the Doctor's bulletin extraordinary in the Sacramento *Union*. The character, the honor of the Presbyterian Church required the public declaration at my hands, and I made it. Had Dr. Scott come boldly out and said at the beginning of his Tractate, the sentiments which I am about to write are not those of the Presbyterian Church—for while I am opposed to the use of the Bible in the schools—opposed to all legislation for the suppression of Sunday mails, or to secure the better observance of that holy day, and opposed to taking the people's money to pay chaplains for saying prayers, that church advocates all these things. Had he thus spoken out, I should not have uttered one syllable on this part of the controversy. Instead of this manly declaration of what is certainly true, he undertakes to prove that he has the sympathies of the church. Because the "imprimatare of the Board of Publication" was given to a previous work of his—and because the Bible Repository favorably noticed the same, he leaves us to infer that both are with him in his present anti-Bible enterprise. After referring to these commendations, he says, "It is an unspeakable comfort, in the midst of toil, to be cheered by the sympathy and support of the wise and the experienced." Without pausing to enquire into the literary taste which secured for the Giant Judge the imprimature of the Board of Publication, I would respectfully ask, does Dr. Scott expect the imprimature of that Board, or the commendation of the Bible Repository to his new work, the Bible and Politics! If not, why is such impression made?

But to the point. The fact asserted by me, Dr. Scott denies—on page 18, he says, "I regret that an effort has been made to show to those unacquainted with us, that the type of the church is to be found 'in stout battle in defense of the Bible in schools; in defense of laws for the better observance of the Sabbath, and for the suppression of Sunday mails'"—again—"whatever dictatorial utterances of individuals, or Presbyteries, or Synods, may be made on the subject, in the light of Presbyterian history, it will be found to be something absolutely *new* (italics his) in her policy to wish to compel the use of the Bible by law in Public Schools." This startling assertion, the Dr. attempts to maintain by referring to general principles in our Standards, and to resolutions of the General Assembly, such as "God alone is Lord of conscience," "all Synods and Councils may err,"—"no church judicatory ought to pretend to make laws to bind the conscience"—"that this General Assembly do maintain, that it is the undeniable right of all men to worship the Creator according to the dictates of their own consciences," &c., &c.—By a process of reasoning, peculiar to this Tractate, the Dr. attempts to apply these principles to the action of our church in relation to the use of the Bible in schools, while they have no more to do with the historic fact than they have with the man in the moon. Did the framers of our Standards, when they said "God alone is Lord of conscience" mean that therefore His word which can alone enlighten and purify the conscience, shall be withheld from the millions of youth in our land?—When the General Assembly resolved that "it is the right of all men to worship the Creator according to the dictates of their own consciences," did it mean, that therefore, these millions shall be denied the use of the Bible, which alone teaches men how they shall worship God? or did these framers, and the General Assembly, by all these articles and resolutions, disprove *the fact* that for the last hundred years, the Presbyterian Church has been favoring the use of the Bible in schools, has been waring against the Man of Sin, and has been active in securing legislation for the protection of the Sabbath? If not, why introduce these acts as proof?

The General Assembly of the Presbyterian Church embraces thirty-three Synods, and these Synods are composed of one hundred and fifty-nine Presbyteries. The General Assembly, which is the highest judicatory, is a delegated body, composed of representatives from all the Presbyteries. Now, to every one it must be apparent that the opinions, the official enactments and practice of these Presbyteries and Synods, are exactly the sentiments and practice of the whole church. This self-evident truth, Dr. Scott denies, when he ignores "the dictatorial utterances of Presbyteries and Synods;" but his denial does not disprove the fact. Now, one hundred columns of this newspaper would not contain the resolutions, the appeals, and the arguments which from time to time have been uttered by those Synods and Presbyteries. To spread these acts before my readers, even had I access to the several records of the bodies, would be to convert these few numbers into a volume. As a specimen of these resolutions of our church, let me cite the following, which was adopted unanimously by the Synod of New York within the past year. I take that Synod because it is one of the largest, and in point of talent and firm adherance to the Standards, not second to any in the whole church.

"*Resolved*, 1. That the education of children in the schools of the State requires the most vigorous attention, lest by neglect of the Bible, and those Christian principles which inculcate obedience to the government and respect for law, the public school should lose all moral power, an become subservient to infidelity, Romanism, licentiousness and anarchy."

"*Resolved*, 2. That in the name of our common Christianity, and of public morals, and our civil liberties, founded on the principles of the word of God, and in the name of the God of our Fathers, and in behalf of the Christian families under our care, this Synod lifts up its voice of remonstrance, and earnestly utters its solemn protest against the recent action of the Board of Education, by which the children in thirteen of our public schools have been robbed of their right and privilege of reading the word of God, and calling on Him, in prayer, and that the ministers and people be enjoined to use all lawful means to *restore* the Bible to its place as the basis of all right education."

Similar utterances to these have been made by Synods and Presbyteries ever since the year 1840, when Bishop Hughes and his Romish priests first undertook to drive the Bible from the public schools, by asserting that it was a "Sectarian book," and that the State had no right to legislate upon the subject so as to interfere with what they called their rights of conscience. And yet Dr. Scott tells us that such action "is absolutely *new* in her policy." Nor will it do to say that this large and intelligent Synod, and others with them, are simply making "dictatorial utterances." These men are many of them old in the church. Many of them are very learned and able men, who understand the constitution of the Presbyterian Church, and how far they have a right to legislate under that constitution, just as well, and perhaps better, than Dr. Scott does. But, he may say, "this is only the act of a Synod at best—not the act of the General Assembly"—well, to the General Assembly let us go, for, after all, it is of highest authority, In our system it is the Supreme Court. *Assembly's Digest, Baird's Collection, page* 294, *Sec.* 176, *Action of the Assembly of* 1854.

"*Resolved*, That the General Assembly, by affirming the Church to be one of the parties in education, and by acting on that principle in accordance with the practice of all the Reformed Churches, has never denied the importance of State co-operation in this great work, however defective it may be in some parts of the country; but on the contrary, rejoices in the general enlightenment of the masses under the public school system, and hopes that all Presbyterians, besides supporting their own institutions, will continue as heretofore, to be known as the friends of general education throughout the country, *and as the advocates of the introduction of the Bible into the Common Schools.*"—*Minutes*, 1854, p 31.

Thus it appears that the Presbyterian Church, from her lowest to her highest Court, has taken action in favor of the use of the Bible in the schools, and it hence appears that I stated the truth, and that the Dr. is entirely in error.

With respect to the "Sunday Mails," the truth is again with me. In same *Digest*, pp. 801, 802, 803—I cannot give the details at the close of this long article, but will state, that the *first* action is a "Petition to Congress by the General Assembly" itself, praying for the suppression of Sabbath Mails. Said petition was read before the house, and then it was "ordered, That this petition be signed by the Moderator, and attested by the Clerk, and be committed to the Moderator to forward to Congress!" This was done at the Session of 1812, and the prayer was not granted. Again, in 1814, the Assembly prepared a petition to Congress, praying for "the suppression of the transportation and opening of the mail on the Sabbath, to be circulated throughout the Church." "Two thousand copies were printed, and sent to the Presbyteries," and it was ordered, "That each Presbytery be directed to take order that the same be circulated for subscription in all the congregations under their care." This petition was not granted; and again in 1815, the Assembly "adopeed a paper on the subject, closing with an urgent recommendation to all the churches to petition." This was not granted; but the Assembly, undismayed, returned again to the charge, and in 1816, varying its mode of operation, "appointed a committee of one member from each Synod, to correspond with influential individuals in each Congressional District in the United States, to engage their co-operation in circulating petitions to Congress, praying tha repeal of the law permitting the transportation of the mail on the Lord's day." And yet, with all this evidence staring him in the face, Dr. Scott "regrets" that I made "an effort to show those unacquainted with us on this coast, that our Church was wont to make stout battle in defense of laws for the better observance of the Sabbath, and for the suppression of Sunday Mails!" Upon this evidence I submit the several points at issue between us; and having vindicated the character of the old Church at home, close this number.

BISHOPS.

MR. EDITOR:—The correspondent in your last week's issue who gave an account of the meeting of Presbytery in San Jose, opened indirectly a subject for discussion of no little interest, and one as to which, if a few thoughts were expressed, it would be supposed, from your commendatory note, that they would be acceptable. I would not recommend a hasty, inconsiderate innovation upon long established customs; but if it be clear, that those customs, or forms of speech, involve evil, while both reason and scripture sanction a change, then a change ought to be made. Now all the Congregational churches of Christ in the world believe, that according to the Gospel, their settled Ministers are the real Bishops of their churches, and that, according to the Gospel there are no other Bishops. In like manner all Presbyterians believe, and always, according to their book, ordain and install their Ministers as Bishops. Thus believing and thus acting, and in this sanctioned by evident Scripture, why should they yield to a bitherto general custom, which arose wholly out of Roman Catholic practices; and not call their Ministers Bishops, but by names derived from the Latin language and give up the scriptural inspired term Bishop to those who use it in an unscriptural sense? By so doing they virtually acknowledge themselves not strictly scriptural, for they use not the scriptural term, and in giving up the term to an order which uses it to imply their own superiority they admit themselves inferior.

Besides this, the Roman Catholic term of Reverend, which almost alone we use for our Ministers, is hard to sound, idolatrous in its meaning and most inconvenient to use. In introducing to each other two strange Ministers we must say, Rev. Mr. So and So, this is Rev. Mr. So and So. What a jarring, inelegant, bothersome lingo, for which there is not a word or idea of sanction in scripture, neither in good reason or sense. How in contrast with this, for ease, beauty, scriptural sanction and truthfulness, is the language Bishop Corwin, Bishop Lacy. Let us, as denominations, carefully following the examples and order of the Scriptures, be consistent with the Scripture and with ourselves, and use the language which the inspiration of the Spirit has given us, and call our Ministers in Christ among the churches, by the simple term Bishops. S. V.

HOME FOR INEBRIATES.

From our Eastern exchanges we learn that a great appeal is to be made to friends in and out of the State of New York, for funds to establish a Home for the Inebriate. It seems the plan is—*first*, to get the money; *second*, to build the house; *third*, to take care of the Inebriates.

The Dashaways of this city have reversed this order. They *first* find the inebriate, *second*, get a home for him, *third*, appoint managers to raise money and take care of him.—They will succeed. While our Eastern friends are spending time on stupendous projects, California is right at work, not on a project, but on the object itself.

PREACHING TO FIREMEN.

In the last *Mountain Democrat*, (Placerville) we find published in full, a *discourse* preached by the Rev. Walter Frear, pastor of the Presbyterian church, to the firemen of that city, on the occasion of the 2d anniversary of the organization of the Confidence Co. No. 1. The sermon is founded on the text, "The fire shall try every man's work, of what sort it is." The discourse is eminently calculated to produce a strong impression for good, and is very happily conceived and carried out. We trust that other fire companies will follow such a good example, and distinguish themselves ere long, by those orderly and appropriate anniversaries, so becoming to any organization composed of men possessing the influence and intelligence that many of our firemen do.

EDUCATION OF CHARACTER.

Hon. Geo. Barstow delivered a most able and interesting lecture before the Normal school, last Monday evening, in the Congregational Church, on the *Education of Character*. The lecturer, by forcible reasoning and illustration, proved that book learning, without the proper development or education of innate powers into fixed, permanent character, could not fit man or woman for a successful part in the great world of action. Great achievements of men depended more on courage, decision, hope, fortitude and faith, than the mere knowledge of books and authors. The lecture ought to be in the hands of every teacher; it ought to be delivered in all our colleges and academies, and be furnished for general reading.

BIG TREES.—YO-SEMITE FALLS.

The present is the best season of the year for those who wish to visit the above world-renowned localities. Ample accommodations for travelers, we learn, have been provided at both of these places. If so, the trip will not only gratify the curiosity of tourists, but afford them delightful pastime. What the journey is, and how the sights appear, and what the accommodations are, we shall soon learn from the pen of Rev. J. C. Holbrook, who is a rambler thereabouts just now.

INDUSTRIAL SCHOOL ELECTION.

The election held last Monday for Officers of the Industrial School, polled only 79 votes out of 153 entitled to vote,—showing that but little interest was felt in the matter. The result is as follows: President, J. B. Leonard; Vice President, J. B. Roberts; Treasurer, J. P. Buckley; Managers for two years, Wm. Blanding, G. Touchard, F. A. Woodworth, O. B. Jennings, A. C. Nichols, M. Brumagim. For one year, Ira P. Rankin.

AS MUCH TRUTH AS POETRY.

A writer in the *Pacific Methodist* contrasts the character of a truly honest but unfortunate miner thus:

And now behold him here, hard at work, but without success. Other men have succeeded and gone home, or made homes here. Others have gone—gone to the drunkard's grave, to the loafer's corner, to jail, to the chain-gang, to filibustering—and some, I fear, *have made their way to the Legislature.*

It is a well settled fact that there are degrees of degradation.

RE-PUBLICATION OF THE STANDARD BRITISH CLASSICS,

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Sense and Sensibility	Gil Blas,	
Arabian Nights,	Holy War,	

In addition to the above Libraries, DERBY & JACKSON publish a Library of Popular Biography, and a Library of Wit and Humor.

H. H. BANCROFT & Co., Importers, Jobbers and Retailers of Books and Stationery, 151 Montgomery street, San Francisco, are the Agents for the sale of Messrs. Derby & Jackson's Publications, of which they keep in store, a stock of 12,000 volumes.

LEIGH HUNT'S WORKS.—For this valuable addition to our Library we are indebted to H. H. Bancroft & Co., of this city. It consists of 4 vols. comprising Hunt's "Italian and English Poets," "Wit and Humor," "Essays," "Miscellanies" and "English Authors." Lamb, Hazlitt and Hunt; of this group of fine writers it is said that "Hazlitt was the man of highest intellectual powers—Lamb, the person who sought to see everything in the point of view in which it could be most favorably seen—and Hunt, combining in a great measure both their powers, seems to have looked on life and books in a spirit of more thoughtful appreciation than either, and in a feeling more thoroughly genial."

NEW BIBLICAL ATLAS.—We are indebted to Allen & Spier, of this city, for a copy of this valuable hand book for the study of both the Old and New Testament. It is a compendium of Biblical Geography which cannot fail to interest the student. It is compiled from the best authorities; the Atlas has been arranged from the works of Keipert, of Berlin, and the descriptive matter from the works of Buckhardt, Buckingham, Robinson, Wilson, Olin, Bartle, Kitto, Coleman, Lynch, Bartlett and others. We would add also that Messrs. Allen & Spier keep on hand a large assortment of the Am. S. S. Union publications.

WATT'S DIVINE AND MORAL SONGS.—Allen & Spier, 148 Clay street. This is one of the most beautiful books published by the S. S. Union.—Fine large type, handsome cuts and engravings, while every hymn is a gem set in gold, worthy to be learnt and remembered by the child as long as he lives. It is designed chiefly for the benefit of our juvenile friends and every parent should, if possible, provide it for their children.

COLLEGE SCHOOL AT OAKLAND.—The examination of the pupils of this school will commence on Friday morning of this week, and continue on Monday and Tuesday following. The examination in the classical department, will be on Monday. The public speaking will take place in the Presbyterian church on Wednesday, the 15th inst., commencing at ten and a-half o'clock in the morning, and ending about noon. The annual oration will be delivered by Col. Baker, immediately after the morning exercises, at the same place.

THE FLORAL FAIR AT OAKLAND.—Next week will be a gala week for Oakland. The first floral fair of the Alameda County Agricultural Society will commence on Tuesday the 14th inst., and continue five days. The anniversary exercises of the College School will be held on Wednesday in the Presbyterian church, (see notice in another commumn) and an appropriate oration will be delivered by Col. E. D. Baker. To accommodate the crowds who may wish to enjoy these literary and floral festivals, the boats will be kept running day and night.

EASTERN NEWS.

From the papers brought by the Overland Mail, and the Orizaba opposition steamer, we compile the following items:—

TELEGRAPH TO MOSCOW.—A private letter received at Washington from Toronto, C. W., states that a bill has passed the Canadian Parliament, empowering a company to erect a line of telegraph from Moscow in Russia to the Amoor river, (*via* the Russian depot on the borders of China,) thence to the Aleutian Islands—and so on, *via* Behring's Strait, to San Francisco, and across our country to St. Louis.

SOUTH PASS WAGON ROAD.—Col. Lander, the Superintendent of the South Pass wagon road, passed through St. Louis, going to resume work on that route. He was honored by the citizens of Atchison, in Kansas, with a public dinner.

JUDGE CRADLEBAUGH, ETC.—After deciding to remove Judge Cradlebaugh, the President now hesitates, and a compromise is proposed through the means of emphatic instructions to the Judge.

In addition to instructions sent to Utah to General Johnson, not to order out the troops as a *posse comitatus* unless by order of Governor Cumming, explanations with regard to the President's former proclamation were transmitted, the purport of which is that the amnesty therein allowed extends only to political offences; and as Judge Cradlebaugh's efforts were to punish certain Mormons on other and different charges, the prominent, if not the only blame attached to him, is in calling on General Johnson for troops.

COMMISSIONER OF INDIAN AFFAIRS.—The Hon. Alfred B. Greenwood has been gazetted as Commissioner of Indian Affairs *vice* Denver. Mr. Greenwood was a member of the last Congress, and had been Chairman of Indian Affairs for several seasons.

PIKE'S PEAK MINES.—The intelligence from the Pike's Peak mines still continues highly discouraging. Dreadful sufferings were experienced on the plains by numerous parties short of provisions. Hundreds of miners were trying to make their way to the border States. Many were starving on the roadside.

THE VERY LATEST.

By the arrival of the Overland Mail yesterday morning, with dates to May 15th from New York, we learn that

War is Commenced.

NEW YORK, May 15.—The steamers *Weser* and *Borrussia* arrived here this evening from Bremen *via* Southampton, with Liverpool dates to the 3d inst.

In regard to the war, there can be but little doubt that it has commenced. There was a sharp action at the bridge of Buffalora, on Thursday the 28th ult. It is reported that the bridge was taken by the Austrians, after a considerable loss, at the point of the bayonet. It is also reported that Mortara has been taken, and that the Sardinians had retreated before the Austrians.

The telegraph lines through Switzerland have been cut by the Austrians.

TURIN, Thursday, April 28th.—The steamer which arrived at Genoa on the 27th, brought a proclamation to the Tuscan army, inviting it to await the signal of war, and advance in a compact body 12,000 men to reinforce Piedmont.

TURIN, April 29th.—Generals Canrobert and Neil have arrived here and gone to join the King.

The Austrians are concentrating in great masses at Placenza, where a proclamation has been issued by the Russian Commissioner Extraordinary.

Fifteen thousand of the French Imperial Guard landed to-night at Genoa, making the force there 40,000 men.

BERNE, Saturday, April 30.—The Austrians have seized several Sardinian vessels on Lake Maggiore, and commenced hostilities last evening.

VIENNA, April 30.—Count Buol has forwarded circular notes to the Foreign Governments, stating the diplomatic and political reasons for the declaration of war by the Emperor. The *Wiener Zeitung* published decrees ordering a loan of £2,000,000 sterling. At present it is impossible to contract it in England. A royal proclamation has been issued, offering a bounty of £10 to seamen, with the intention of recruiting 10,000 additional men.

The greatest activity prevails in the English dock yards in preparing for the war.

The Emperor Napoleon was expected to join the French Army on the 3d inst.

Instructions from the British Admiralty were received at Woolwich, April 30th, directing all possible haste in the completion of the new class steam frigates now on the stocks.

The Russian Government has resolved to put its army in readiness to march.

VIENNA, Sunday, May 1st.—The Austrians have occupied Interia, Polansa and Arona—the Sardinians retreating at their approach.

FAILURES, ETC.—London, May 2.—A great many failures are reported on the Stock Exchange. From all quarters failures are reported. Wolf & Co., of Berlin, have suspended, and a considerable failure at Vienna is reported. The impoverishment and ruin on the Paris Bourse this week will be beyond all example. No failures occurred on Monday.

STATE NEWS.

RAIL ROAD TO AUBURN.—At a meeting of the citizens of Auburn, Placer county, held for the purpose of taking measures for the construction of a railroad from Auburn to Folsom, to connect with Sacramento, a committee was appointed, who have since reported in favor of the organization of a company with a capital stock of $850,000, to be issued in shares of one hundred dollars each, so that it will be within the reach of any man to take stock who desires to do so. The committee estimate that $800,000 per annum is paid to teamsters in Placer county for freight.

HEAVY DEFAULTER.—We are informed, says the *Northern Californian*, that Mr. S. P. Fair, Sheriff of Siskiyou, is a defaulter to the county he had the honor to serve to the amount of $60,000. He has absconded with the funds, leaving his sureties disconsolate.

FIRE IN BENICIA.—A fire broke out in this place on Tuesday, at the building known as the Bella Union, destroying said house, together with the El Dorado and the house of Mr. Birch. It was with the greatest difficulty the town was saved. Both engines were on the ground.

THE CROPS IN NAPA VALLEY.—Napa Valley promises this year a fair average crop, which, however will not mature so early as that of last season. While the selection and soaking of the seed has secured the crop against smut—the early date at which most of it was covered, has given a larger mixture of wild oats and volunteer than usual. We have not before seen in the valley so vigorous an attack upon the weeds which gradully creep into all cultivated fields, and many hands are now employed in the grain fields making a thorough riddance of these farmer's pests. In fruits, while the peaches have been thinned by the frosts, other fruits have escaped, and there is a general expectation of an excellent yield.—*Reporter.*

WARM WEATHER AT TEHAMA.—Saturday, 21st May, was the warmest day of the season thus far; the thermometer running up to near 120° in the sun, and 93° in the shade, making the day altogether oppressive and scarcely to be endured.—*Tehama Gazette.*

CLEAR LAKE ROAD.—Some time ago subscriptions were taken up in this cty for constructing a a wagon road from Sacramento to Clear Lake, via the Twenty Mile House, on Putah Creek, kept by D. Dalzell, through Putah Canon, to Berryessa Valley, and thence direct to Clear Lake. By this work the residents of all that region of country, at the head of Berryessa Valley, are afforded an outlet to Sacramento city, which has already been traveled over by more than a dozen wagons, coming directly to this city for their supplies. Between thirty and thirty-five hands are at present engaged on the road, which will soon be completed.—*Sac. Standard.*

CITY ITEMS.

PASSENGERS GONE EAST.—The whole number of passengers who left on Tuesday was 1,358; 743 of whom went on the *Golden Age*, and 625 on the *Uncle Sam*.

TREASURE SHIPMENT.—The treasure shipped by the mail steamer was $2,375,277, and Wells, Fargo & Co. remitted $100,000 in U. States transfer drafts.

LETTERS BY THE U. S. MAILS.—By the mails which left this port on Tuesday last, there went 39,926 letters, of which 38,192 were by the *Golden Age*, and 1,804 by overland, the latter being divided as follows: 1,635 through and 169 way letters.

GONE TO THE WARS.—Fifteen of our Italian citizens went off on the steamer *Golden Age*, on their way to Europe. They go with the intention of proffering their services to King Victor Emanuel of Sardinia, to fight under his banners for the regeneration of fair Italy from the thraldom of Austria's despotic tyranny.

RECEIVED.—The Managers of the San Francisco Protestant Orphan Asylum acknowledge the receipt of the sum of six thousand dollars, appropriated for the benefit of this Institution by the State Legislature, at its last session.

FIRE.—At a few minutes past 3 o'clock on Tuesday morning, a fire broke out in the restaurant on Kearny street, between Jackson and Pacific streets. The fire rapidly extended to the furniture store adjoining on the north, and to the barber shop of Mr. Wass. The Golden Eagle bar and billiard saloon, on the south, were soon consumed by the flames.

MY LORD.—For the first time in the course of his judicial career, Judge Coon was addressed by this anti-republican title. A green specimen of the *par excellence* ever green island, who had been indulging in some "fermented," in replying to the charge, addressed the Court as "My Lord." The courtesy had not the effect of procuring any mitigation of his sentence, and he was sent below for the inevitable twenty-four hours.—*Herald.*

MINING INTELLIGENCE.

NEVADA COUNTY.—We cull the following from the Nevada *Democrat* of Wednesday:

Messrs. Myers & Co., whose claims are located on Humbug Flat, have lately got down to the bed rock, and are now averaging sixteen dollars the hand.

The old Marlow claims, and the claims of the Canadian Co., opposite Republican Hill, have been paying for the past three months about $15 a day to the hand.

The Malakoff Co., whose claims are located on Virgin Creek, cleaned up $1,200, for one week's work of three men.

Dr. James Weaver has redeemed the ditch known as the Orleans and Memphis Race, which was sold some months ago at Sheriff's sale. The amount of money required to redeem the property was $25,000, which was paid over last week.

Diamond Creek is turning out well. The diggings there have been but recently opened. For three days' labor Hackett & Kirtly realized last week $300.

LATER FROM SANDWICH ISLANDS.

By the arrival of the bark *Nelson* we have received files of Sandwich Island papers to May 5.

The Legislature adjourned on May 4, after a session of 110 days. The new liquor law which proposes to open all parts of the kingdom to the liquor traffic and allow its unrestricted sale to the natives, has been defeated.

B. Trup Nicholas, late acting British Consul-General for the Hawaiian Islands, being attacked with symptons of insanity, sailed on the 4th May for England. During the temporary vacancy, W. L. L. Green has been recognized by the Hawaiian Government as the acting British Consul.

The schooner Kamehameha IV, arrived at Honolulu 27th April, with twenty-eight of the sailors belonging to the ship South Seaman, which was wrecked on French Frigate Shoals.

The eruption on Manua Loa still continues. At night the blood-red stream can be plainly seen from Waimea, running down apparently four or five miles from the source before it diappears under the old lava.

Ten Sisters of Charity and two priests were passengers to Honolulu on the bark *Nelson*, from Arequipa. On their arrival, the Catholic church was illuminated and thrown open, and thanks were publicly given for their safe arrival.

MARRIED.

In this city, June 6th, by Rev. W. A. Scott, DD, Mr. Nicholas G. Kittle to Miss Mattie A. Scott, daughter of the officiating clergyman.

In this city, June 4th, by the Rev. Dr Anderson, Mr. Aaron Doud to Miss Lizzie Bryan, all of this city.

In this city, at the First Baptist church, June 5th, by the Rev. F. E. Prevaux, Mr. Edwin F. Joy to Miss Mary Elizabeth Wilson.

At Poverty Bar, Calaveras county, June 1st, Samuel Higginson to Caroline Morgan.

In Todd's Valley, Placer county, May 30th J. M. Miner to Eliza H. Marlatt, all of Todd's Valley.

In this city, June 2d, by Rt Rev. Bishop Kipp, Hon. S. J. Field, Associate Justice Supreme Court of California, to Miss S. Swearingen, of this city.

In San Rafael, May 31st, by Hon. R. B. Frink, George L. Wratten, of Sonoma, to Miss Emilie M. Drummond, of San Rafael.

At Little York, Nevada county, May 28th, Willard Loring Munson to Elizabeth Searles.

At Michigan Bar, Sacramento county, June 1st by Rev. J. A. Benton, Edward Hull, of San Francisco, to Harriet Valentine.

Anniversary of the Sunday School Union.—The Eighth Anniversary of the Sunday School Union will be held in Calvary Presbyterian Church, Bush street, on Sunday next, 12th inst., at 2½ o'clock, P. M., when all the Schools connected with the Union will be present. Rev'd Drs. Peck and Scott will address the meeting; singing by the children, and other interesting exercises may be expected. All interested in giving Sunday School instruction to the young are cordially invited to attend.

JOS. F. LAMDIN, Sec'y.

SAN FRANCISCO, June 7th, 1859.

Lyon's Magnetic Powders, or Flea Powder.

Will destroy Garden Insects, Cockroaches, Bed-Bugs, Fleas, Ants, Moths, and all pests of the vermin kind.

The importance of a reliable article of this kind is inestimable. In warm weather all nature teems with these annoying foes The powder is the anly article ever discovered which will exterminate them. A company of botanists, from the Horticultural Society of Paris, while amidst the ferns of Asia, observed that all insects lighting upon a certain kind of plant very soon dropped dead. This fact was made use of to guard their night camps from these intruders. Quantities of the plant were brought home by Mr. E. Lyon, and found a positive insect destroyer in exery experiment. It is simply a powdered leaf chemically prepared to resist the effect of age and climate. Medals and Letters Patent have been obtained from the governments of England, France, Germany and Russia, from the World's Fair, and numerous medical and horticultural colleges and societies.

Letter from the President of the United States.

"EXECUTIVE MANSION, WASHINGTON, 31st Jan., 1853.

"MR. EMANUEL LYON—Dear Sir: I have the pleasure to inform you that the Royal Commission, of the World's Fair, at London, have awarded you a Medal and Certificate for the great value of your Magnetic Powders, &c.

"MILLARD FILLMORE, Chairman."

The above was accompanied by a certificate of Prince Albert.

IT IS FREE FROM POISON.

NEW YORK, October 1st, 1858.

MR. E. LYON—Dear Sir: We have analysed and tested your Magnetic Powders and find them perfectly harmless to mankind and domestic animal, but certain death when inhaled by bugs, ants and insects.

JAMES R. CHILTON, M. D., Chemist.
LAURENCE REID, Prof. Chemistry, N. Y. Hospital.

Mr. John L. Rome, Superintendent of the New York Hospital, says, "he has expelled all the bugs, ants, roaches, moths, &c., with Lyon's Powder, and finds it of immense value."

Every Gardener and housekeeper must have a direct interest in an article of this kind. Reference can be made to the Astor, St. Nicholas, and Metropolitan Hotels; to Judge Meigs, President of the American Institute; James Gordon Bennett, Gen. Winfield Scott, Cyrus W. Field, L. M. Pease, of the Five Points Mission, &c. &c. Judge Meigs says, "This discovery of Prof. Lyon, is of national importance. The Farmers' Club have tested it thoroughly. It will destroy locusts, grasshoppers, ants, moths, bugs, and all vermin. Garden plants can be preserved, and houses made pure."

Arrangements are now made through Messrs. BARNES & PARK, of New York, to have it sold throughout the world Many worthless imitations are advertised. Be cautious!

"NEW YORK, Nov. 8th, 1858.

"In retiring from business, I have sold my Insect Powders and Pills, Letters patent, and the secrets pertaining thereto, to Messrs. BARNES & PARK. This Powder is a discovery made by myself, and brought from the interior of Asia, and is unknown to any other persons. The genuine and effective article is put up in tin canisters, and will continue to bear my name. E. LYON."

Rats and mice cannot be reached by a powder, and are killed by a MAGNETIC PILL. Order them through any merchant.

'Tis Lyon's Powder kills insects in a trice,
But Lyon's Pills are mixed for rats and mice.

Follow directions. *Use freely and thoroughly.*

Sold by Druggists everywhere, and by PARK & WHITE, Agents, 132 Washington st., San Francisco

Musical Instruments, Toys, &c.—J. F. Atwill, No 172 Washington street, has just completed some extensive alterations and adornments in his store, which, on entering yesterday we were glad to see presenting so elegant an appearance. An entirely new arrangement has been effected, new and handsome oil cloths, and finishing throughout being among the improvements. Everything in the shape of toys, musical instruments (from grand seven octave pianos down to the smallest music-making instrument,) can be found at Atwill's. He has also imported the largest and most complete stock of sheet music to be found on the Pacific Coast. The store is in reality a "curiosity shop," which strangers in our city would do well to visit, if only for the variety and beauty of the articles on exhibition.—*S. F. Times.* mar10-1t

MARK BRUMAGIM & CO.,
BANKERS,
100 Montgomery Street,
SAN FRANCISCO, CALIFORNIA.

SIGHT BILLS
—ON—
BANK OF COMMERCE,
BOSTON.
SIGHT AND TIME BILLS
—ON—
AMERICAN EXCHANGE BANK
NEW YORK.

Available in the principal Cities of the Union and the Canadas.

One-half per cent. per month interest allowed on our Certificates of Deposit, payable at five days' notice.

Parties desiring to bring funds to California can do so to advantage by depositing to our credit with the American Exchange Bank, New York, for which a Certificate will be given for their credit with us in San Francisco. We will pay the same on presentation, together with the two per cent. premium.

je2 MARK BRUMAGIM & CO.

ELLIOT & BELL,



Cor. California and Montgomery Streets,
SAN FRANCISCO,
WHOLESALE AND RETAIL DEALERS IN

TEA!

COFFEE, BUTTER, SUGARS, LARD, MOLASSES, CHEESE, CANDLES, EGGS, FISH, PORK, OIL, HAMS,

FLOUR, MEALS,

And various Farinaceous Preparations.

Spices, Seasonings, Dry Fruits, Wooden Ware, Preserved Fruits, Stone Ware, Pickles, Etc., etc., etc.

We will sell at the lowest *Market Prices*, whether *at Wholesale or Retail*, and warrant Goods to be what we represent them to be. Orders from the Country promptly filled. Goods delivered at the wharves, free of charge.

☞ Choice Fresh Butter and Eggs wanted.

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AGRICULTURAL STORE.

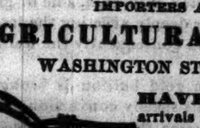
J. D. ARTHUR..............................W. F. ARTHUR

J. D. ARTHUR & SON,

IMPORTERS AND JOBBERS OF

AGRICULTURAL IMPLEMENTS,

WASHINGTON STREET, NEAR DAVIS,



HAVE RECEIVED BY LATE arrivals from the East, and will continue to receive, a LARGE AND VARIED ASSORTMENT OF

AGRICULTURAL GOODS,

Among which are the following, which will be sold at the LOWEST MARKET RATES.

Reapers and Combined Machines,

OF ALL THE VARIOUS STYLES:

The Celebrated New York Reaper, cutting from 6½ to 7½ feet swath.

Burril's, Manny's, Beloit's, Atkins', and all the various styles.

PITT'S THRASHERS,
HALL'S THRASHERS,
ETC........ETC........ETC.

The subscribers having purchased and made arrangements for a full supply of Agricultural Implements in New York and Boston, they will be

In Constant Receipt of Fresh Goods,

well adapted to this market, by clipper ships arriving during the season, which they can afford and

WILL SELL ON AS FAVORABLE TERMS,

As any similar establishment on the Pacific Coast.

☞ Farmers and dealers will find it to their interest to cal and see the subscribers at their Agricultural Warerooms.

JOHN D. ARTHUR & SON,
Nos. 3, 4 and 5 Washington Street,
my5-3m] between Front and Davis, San Francisco.

JOHN WIGMORE,
CABINET MAKER,
123 CALIFORNIA STREET.

Furniture of every Description made to Order
Repairing and Polishing done in a superior manner.

☞ Families and others desirous of having their Furniture repaired or polished at their residences, can have it done by leaving their orders as above. oct14-3mo

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CHRONICLES OF THE BASTILE,
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PIONEER PAPER MILL.

Printing & Wrapping Paper
OF ALL SIZES
CONSTANTLY ON HAND AND MADE TO ORDER.
Wholesale and Retail.
CASH PAID FOR
WOLLEN AND COTTON RAGS, PAPER,
Copper, Lead, Horns, Brass, Glass, Hides, Zinc, Bottles, Old Iron, Bags, Rope, &c., &c.

Depot and Office, 20 and 22 California St.

S. P. TAYLOR, S. L. JAMES, } Proprietors.

mar10-3mo

ECONOMISE!
NEW TEAS!
THE CELEBRATED
EAST INDIA TEA COMPANY,
DEALERS EXCLUSIVELY IN
CHOICE GREEN AND BLACK TEAS,
COFFEE, SUGAR, AND CHOCOLATE.

OFFER TO THE PUBLIC CHOICE TEAS at the following prices:

37½ cts ₱ lb for Oolong Souchong;
37½ cts ₱ lb for Congou;
40 cts ₱ lb for English Breakfast;
40 cts ₱ lb for Breakfast Souchong;
75 cts ₱ lb for Soopey—a very high flavor;
75 cts ₱ lb for very choice Oolong;
87½ cts ₱ lb for Young Hyson;
62½ cts ₱ lb for choice Young Hyson;
25 cts ₱ lb, only, for pure Ground Coffee, fresh roasted daily

No. 173 WASHINGTON STREET,
Nearly opposite Maguire's Opera House.

☞ OBSERVE!—This is the only bona fide TEA STORE in the State.

SUGARS RETAILING
Ten per cent. cheaper than at any other store in the city.
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BOOTS AND SHOES.



READERS OF THE PACIFIC AND STRANGERS, visiting Sacramento, desiring Goods in our line, are invited to call on us and examine an assortment not excelled in the State.

New and Choice Varieties for Retailing,

Received by every Steamer, direct from manufacturers in Philadelphia and Eastern Cities.

TROBRIDGE & COLLINS,
m18 tf J street, corner Fifth.

GEO. W. CHAPIN & CO'S
EMPLOYMENT OFFICE
—AND—
GENERAL AGENCY.

FIND EMPLOYMENT FOR AND SUPPLY all kinds of help. MEN AND WIVES FOR FARMS, HOTELS AND FAMILIES.

House Servants,	Harness-makers,	Finishers,
Stewards,	Book-keepers,	Coopers,
Farm Hands,	Teachers,	Painters,
Day Laborers,	Engineers,	Sail Makers,
Lumbermen,	Porters,	Marble Cutters,
Machinists,	Miners,	Masons,
Cooks,	Laborers,	Bricklayers,
Coachmen,	Gas Fitters,	Plasterers,
Gardeners,	Clerks,	Millers,
Laundresses,	Salesmen,	Brewers,
Sawyers,	Bakers,	Jewelers,
Moulders,	Confectioners,	Engravers,
Seamstresses,	Shipsmiths,	Tailors,
Grooms,	Locksmiths,	Brick Makers,
Florists,	Coppersmiths,	Hostlers,
Teamsters,	Gunsmiths,	Butchers,
Blacksmiths,	Metal Turners,	Dairymen,
Carpenters,	Wood Turners,	Etc., etc., etc.
Boot-makers,	Boiler Makers,	

Chinese Cooks and Laborers supplied.

Also, in connection with the above, a

House Brokerage and Real Estate Agency

Attend to renting houses, stores, leasing land, &c.

BILLS COLLECTED, LOANS NEGOTIATED,
GOODS BOUGHT ON COMMISSION, &c.

☞ *Country orders, promptly attended to.*

N. E. Corner Kearny and Clay Streets,
IN THE MUSEUM BUILDING,
je2-tf. SAN FRANCISCO.

NATHANIEL GRAY,
UNDERTAKER AND GENERAL FURNISHER.



NATHANIEL GRAY HAS TAKEN that large brick building, 155 Sacramento st., corner of Webb, and is now prepared to furnish everything required for

Funeral Arrangements, Coffins, of all sizes and styles.
Plates and Screws, wholesale and retail,

N. B.—His facilities are such that he is prepared, at all times, to ship bodies to any part of the world.

☞ Lead Coffins made and forwarded to any part of the State.

☞ 154 Sacramento street, San Francisco, Cal.
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JONES, WOOLL & SUTHERLAND,
LOOKING GLASS AND PICTURE STORE,
83 MONTGOMERY STREET,
Near California street.
ARTISTS' MATERIALS OF ALL KINDS.
mr17 tf.

JONAS G. CLARK & CO.,



IMPORTERS AND MANUFACTURERS OF



FURNITURE AND BEDDING.
128 WASHINGTON STREET,
San Francisco.

WE HAVE NOW IN STORE, AND ARE IN REGULAR receipt by every Clipper arrival, of large invoices of Goods, making, with our extensive manufactures, a larger and better assorted stock of Furniture of every description, than has ever before been offered on the Pacific coast, consisting in part of:

5,000 dozen Chairs,
400 dozen steads,
2,000 Bureaus,
1,000 Sofas,
200 cases Tables, asst'd,
30,000 lbs Hair,
50,000 lbs Moss.

PULU, Best Live Geese Feathers, Blankets, Comforters, Sheets, Pillow Slips, &c. &.

Tilden's Varnish, Mouldings, Veneers, and a general assortment of Furniture Trimmings.

Our great facilities for Importing and Manufacturing, enable us to offer our Immense Stock of Goods at less prices than any other house can import them.

All orders from the country will, as formerly, receive our careful and prompt attention.

JONAS G. CLARK & CO.

328 Washington street, San Francisco; 49 and 51 Fourth street, between J and K, Sacramento; Hunter street, between Main and Levee, Stockton; First street, San Jose. ml2 6m

THE BEST
....AND....
CHEAPEST PLACE
TO BUY
GOOD CLOTHING
OF ALL KINDS, IS OF
NICHOLS & RAMAGE,
AT THE
BOSTON
Clothing Store,
NO. 147 WASHINGTON STREET.

They have a Large and well selected Stock of the most
Fashionable and Elegant Fitting Garments,
Manufactured principally by
SCHAFFER & BRECKE, of New York.
TOGETHER WITH
Gents' Furnishing Goods
Of every description; and they sell at
Much Less Prices,
Than any other Store in San Francisco, and their Motto is
"*ONE PRICE.*"

ml2

NOISY CARRIER'S.

SAN FRANCISCO, MAY 13, 1859.

GENTLEMEN:—We offer you the following inducements, to close us out:

		REG. PRICE.
Best quality White and Blue Laid or Wove Letter Paper, per quire	25 cts..	50
Best quality Note Paper, all sizes or colors, per quire	25	50
Best quality French Carmine Ink, per bottle	25	50
" David's Red Ink "	12½	25
" Arnold's " "	12½	25
" " Writing Fluid, qts.	75	100
pints	37½	50
" " Copying Ink, qts.	100	150
Other sizes in proportion.		
Faber's Pencils, per dozen	50	75
Portfolio " Tipped	25	50
Prepared Gum, with Cap, large	50	75
" " small	25	50
Wafers, per dozen boxes	25	100
80 lbs Blotting Board, per sheet	10	25
Stamps, Type, and Ink, for clothing, per name	75	150
Payson's Indelible Ink, per bottle	25	37½

Gold Pens, at Discount of 33⅓ per ct. from regular prices.
Novels, at one-half New-York Market Prices.

☞ *All our other Goods in about the same Proportion.*

We are in a Wooden Building, and contrary to our expectation are unable to affect Insurance, even for a short time, therefore feel the necessity of changing our Goods into Cash, before they are changed into Ashes.

AUCTION SALES:
Tuesday, Thursday and Saturday Evenings.
AT HALF-PAST SEVEN O'CLOCK.
ml1 1m CHARLES F. KIMBALL.

MARK YOUR LINEN!

TO BE CONVINCED THAT GEO. H. WOOD is making the best STENCIL PLATES and INDELIBLE INK, for marking Clothes, Napkins, &c., call and see specimens on exhibition, No. 129 Washington street, (Tylers' Bookstore,) San Francisco.

☞ Wedding and Visiting Cards neatly engraved. [feb24-tf

YOUTH'S DEPARTMENT.

The Mother's Last Lesson.

"Will you please learn me my verse, mamma, and then kiss me, and bid me good night?" said little Roger L——, as he opened the door and peeped cautiously into the chamber of his sick mother. "I am very sleepy, but no one has heard me say my prayers."

Mrs. L—— was very ill; indeed, her attendants believed her to be dying. She sat propped up with pillows, and struggling for breath—her lips were white—her eye was growing dull and glazed, and the purple blood was settling at the ends of her cold attenuated fingers. She was a widow, and little Roger was her only, her darling child. Every night he had been in the habit of coming into her room and sitting upon her lap, or kneeling by her side, while she repeated to him passages from God's Holy Word, or related to him stories of the wise and good men spoken of in its pages. She had been in delicate health for many years, but never too ill to learn little Roger his verse and hear his prayers.

"Hush! hush!" said a lady who was watching beside her couch; "your dear mamma is too ill to hear you say your prayers to-night. I will put you in bed," and as she said this, she came forward and laid hand gently upon his arm, as though she would have led him from the room. Roger began to sob as if his little heart would break.

"I cannot go to bed without saying my prayers—indeed, I cannot!"

The ear of the dying mother caught the sound. Although she had been nearly insensible to everything transpiring around her, the sound of her darling's sobs aroused her from her stupor, and turning to a friend, she desired her to bring him to her couch and lay him on her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of his dying mother.—Alas, poor fellow! how little did he realize then the irreparable loss which he was soon to sustain!

"Roger, my son, my darling child," said the mother, "repeat this verse after me, and never, *never* forget it—'*When my father and mother forsake me, the Lord shall take me up.*'" The child repeated it distinctly, and said his little prayer. He then kissed the cold, almost rigid lips before him, and went quietly to his little couch.

When he arose in the morning, he sought, as usual, his mother's room, but he found her cold and still!—wrapped in her winding-sheet! That was her last lesson! He has never forgotten it!—he probably never will! He has grown to be a man—a *good* man—and now occupies a post of much honor and distinction in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother. It was not misplaced. The Lord has taken her darling up.

My little reader, if you have *God* for your friend, you need *never fear*; father and mother may forsake you—the world may seem to you like a dreary waste, full of pitfalls and thorns—but He can bring you safely through trials, and give you at last a golden harp and snowy robe, like those the purified wear in heaven. He can even surround your death-bed by angel visitants. He is all-powerful—an ever-present help in time of trouble. Will you not, then, seek His friendship and keep His commandments?—*Southern Presbyterian.*

The Mother of Good Luck.

"I don't want to stay there. I don't do anything but go errands, and be at everybody's beck and call. I am not learning anything."

Ephraim, a fatherless boy, had gone into a shop, and after being there a few months, this was the complaint he made nearly every day to his mother. One day, his Uncle John heard him.

"You think you are fit for something higher, then?" he said to the boy. "Yes, sir," answered Ephraim. "I don't want to be doing errands all the time." "But doing errands *well* is the only real step to promotion in Mr. Barrows' warehouse. When you have *earned* promotion by doing that branch of his business, you will rise there, and not till then."

"Pretty small business," muttered the boy, with a discontented pucker on his forehead.—"I don't care how I do it."

"I am sorry to hear you say so," said Uncle John, "for he only that is faithful in little things can be expected to be faithful in greater things. If you do not do your present work well, Mr. Barrows will have no reason to suppose you will do anything else better. Boys must earn promotion, to have it. I will tell you a story." Ephraim liked Uncle John's stories, though he sometimes wanted to quarrel with their moral. However, he looked up, as much as to say, "Please go on, sir;" and Uncle John went on.

"A young man once went into business, with pretty fair prospects. The firm, however, did not go on well. It failed, I think. G—— then returned home with bare pockets, in quest of employment. He met his old Sabbath school teacher in the street, stated his case, and asked him if he knew of any opening.—'Not just now,' answered the gentleman; 'but if you don't want to be idle, and are willing to work, I should like your services in our soup-house; the pay won't be much, but you can be very useful.'"

"A soup-house," cried Ephraim proudly, "after being in a firm! I hope he didn't stoop so."

A soup-house, as some of you know, is a great kitchen where soup is made and served out to the poor during winter, when food is dear and work is scarce.

"Let us see how G—— viewed the matter," said Uncle John. "'Yes, sir, I'll go,' was his answer, for G—— was a good young man, and thought no situation beneath him where he could minister to the comfort of others He went into the soup-house, dealt out the tickets, and the soup, too, for aught I know; kept the books, and in a word, managed the business the best he could. When the gentlemen, who were interested in the soup-house, met to see what good it had done, they were much surprised with the manner in which the accounts were kept. 'Why, who have you here?' they asked. One of them was a keeper of a large hotel. 'I must have that young man,' he said, 'to manage my concerns.' He found out G——, and offered him a handsome salary to become the head clerk of his establishment. G—— earned the promotion, you see. He went; but he had not been in this hotel many months before one of the boarders, the cashier of a bank, said to the hotel-keeper, 'That clerk of yours is a noble fellow; how well he conducts your business.' And it was not long before the cashier offered him a better situation in the bank. G—— went. In the course of time the cashier resigned, and the directors said, 'We can't do better than put G—— in;' and so he was promoted to that office. And he made as good a cashier as he did a clerk. This gentleman is not cashier now, but he fills one of the most responsible posts in the country, and has a character shining with integrity and Christian worth. *He* did not despise lowly places, Ephraim."

"But he had what I call luck, good luck," exclaimed Ephraim.

"But *Diligence* is the *mother* of good luck," said Uncle John; "mind that, boy."—*Mrs. H. C. Knight.*

From the Mercantile Gazette and Prices Current.

A BULLION FUND.

When we are taunted by our Eastern friends with the assertion that we needlessly send the larger amount of our gold which annually leaves our shores to swell the wealth of the world; when we are told that we have no use whatever for the treasure products of our soil, other than as they furnish a means of exchange for the merchandise which those friends are ever ready, without stint, to send us, the question arises whether, even were we to admit their premises that we need all their merchandise, we are not, nevertheless, sending to them, by each steamer, more than the implied contract absolutely calls for. We know that the export, merely, of the precious metals is no criterion whatever of the material wealth of the country; that at all times there is a vast amount of capital retained, which seeks investment in enterprises calculated to increase our resources, whether mineral, agricultural, or manufacturing, thus reducing our dependence upon distant sections and countries; facts which are constantly shown by our ability to ship heavily, when occasion may require, at seasons unfavorable to the production of gold; or, as in the case of the Fraser river exodus, when a large diversion had been made from this department of labor; but to show that we uniformly send hence a larger proportion of our wealth, and to the direct injury of the miner, than a better order of things, and the proper husbanding of our treasure resources would require, is our present purpose.

And we are thus sending abroad more than we otherwise would send, through the want of a bullion fund, which would enable the Branch Mint in this city to speedily make returns in coin for bullion offered, or which would otherwise be offered, for deposit.

Although the withdrawal of the bullion fund in 1857 has been felt from the first as an unmitigated evil, still, as time progresses, and the increased development of our gold resources shows a gradually cumulative necessity for such a fund, the evil is becoming a more serious one, and the difficulty of converting bullion into coin, one of greater magnitude. This is a matter deeply affecting the interests of the producers of gold, and consequently the welfare of the State.

It is highly desirable when gold bullion is brought to this market with a view to its speedy conversion into an article of advantageous exchange, that as little time should be sacrificed in the accomplishment of this object as possible. But without a bullion fund, which would enable the Mint to turn over to the depositor an equivalent value in coin, so soon as that value had been ascertained, the Mint can only issue certificates of deposit, and let each parcel await its turn for coinage, which varies from eight to twelve days, whereas, with a bullion fund, returns might be made in some thirty-six hours. In default of this, however, the owner of bullion is frequently compelled to resort to the private assay offices, for the conversion of his treasure into bars. Here results a direct loss to the depositor, since he derives no benefit from the silver which the bar may contain. The bar bears the stamp of its fineness, and the value of the *gold* therein, but no allowance is made for the silver. On the other hand, were the deposit made with the United States Mint, both the gold and the silver would be accounted for This ought not to be regarded as in disparagement of the private assay offices, since the market price of bars is too fluctuating to warrant a close approximation to their disposable value.

The average fineness of California gold is about 880, that is to say, 1,000 parts contain 880 of pure gold. 110 of silver, and 10 of base substances. When bars contain the proportion of silver named, the silver will pay the cost of coinage, and the depositor receives the entire amount of gold in coin. But when he disposes of his assayed bars, he loses whatever of silver they may contain, beside paying the expense of assay. It is estimated that last year full $30,000,000 left this State in the form of unparted bars. At the average of 880 fine, this would give an amount of silver unaccounted for to producers exceeding $200,000.

But the market price of bars is anything but settled, and must depend, to a great extent, upon supply and demand. What is called "par" is continually fluctuating, and the uncertainty as to how much a given quantity of bullion, of a certain fineness, may be worth in dollars and cents, on an uncertain future occassion, when converted into bars, is a drawback to this means of its disposition.

For instance, immediately preceding the sailing of the last steamer, gold bars were quotable at 820 @ 880 par. To render intelligible to the general reader the influence which par bears on fineness, it may be proper to offer some explanatory remarks. The fineness of gold, as before remarked, depends upon its approximation to purity; thus an ounce of gold, 880 fine, contains gold valued at about $18 19; while at 820 fine, the gold would be worth but $16 95. As bars of low fineness, however, contain much more silver than bars of high fineness, their market value is greater; for the reason that as the gold is taken as the standard of value, the silver, as before shown, is often in sufficient quantity to off-set the cost of coinage. Hence when par and fineness are both 880, a bar of 100 ounces would be worth $1819; but when the par is 870, and the fineness 880, the bar recedes in value to $1817 18, and so on down to 820 par and 880 fine, when the same bar would be worth but $1808 09. On the other hand, by adopting 880 as par, the bar increases in value as it recedes in fineness. Thus, at 880 par, an hundred ounce bar, 870 fine, would have increased in value one tenth of one per cent., and the bar would be worth $1820 82, and thus down to 820 fine, when by the same ratio, it would be worth $1829 91, the par remaining, of course, at 880.

As has been remarked, when bars are abundant, the par value recedes, and *vice versa*. At 880 par, the hundred ounce bar of 880 fine, is worth just $10 81 more than the same bar would be when the par was 820.

It will be seen, therefore, that a vast advantage would be possessed by the owner of bullion, who could readily procure its change into coin without incurring the risk of such fluctuations and contingences.

With a capacity to coin at least $40,000,000 per annum, the Branch Mint in this city, for want of a bullion fund, coins but some $18,000,000 or $20,000,000. It is thought, by the restoration of this fund, to the extent say of two millions of dollars, the Mint would be amply able to meet the coinage demand on it, and from the profits accruing, sustain itself free of charge to the government. At present it is a charge to the government of from $100,000 to $150,000, over and above its earnings.

TREMONT HOUSE

JACKSON STREET, BETWEEN MONTGOMERY & SANSOME STS.



SAN FRANCISCO.

THE ABOVE HOTEL IS A FOUR STORY Granite Front, Fire Proof Building, and conducted as a LEADING TEMPERANCE HOUSE.

Persons arriving by the Sacramento, Stockton, Alviso or Napa boats will easily find this house, by walking directly up the street they land at about four blocks, to

134 AND 136 JACKSON STREET,

Between Sansome and Montgomery,

Where they will find a well arranged FIRST CLASS HOUSE with neatly furnished Single and Family Rooms, at very moderate prices.

CLINTON TEMPERANCE HOUSE,

Nos. 87 and 89 Pacific Street.

STILL CONTINUES TO GIVE BETTER BEDS AND BETTER BOARD, for the Prices charged, than any other establishment in San Francisco.

☞ Give me a call. F. E. WEYGANT.

☞ A Baggage Wagon bearing the name of the TREMONT and CLINTON HOTELS will be at each boat to convey baggage free.

nov5-ly F. E. WEYGANT.

WATER-CURE AND MOTORPATHIC ESTABLISHMENT.

ELECTRO-CHEMICAL BATHS.

DR. BARLOW J. SMITH,

Graduate of the New York Hygeio-Therapeutic College,

Has opened a First-Class Water-Cure and Motorpathic Establishment in the large and pleasant house formerly occupied by Mrs. Tilden, on

SEVENTH STREET, BETWEEN I AND J, Sacramento.

THE ESTABLISHMENT IS THE FIRST on the Pacific coast that combines all the advantages of Hygienic medication, and will be equal to any in the Atlantic States or Europe.

By the treatment of Dr. Smith, all *curable* diseases, acute or chronic, can be cured. His *theory* of disease is not that of the old school, hence his practice is not to destroy the vitality and diminish the powers of life by the lancet, cupping, leeching, blistering, purging, and vomiting, means so destructive to real health. Those suffering from weak and inflamed EYES, BRONCHIAL and CATARRHAL AFFECTIONS, DISEASES OF THE HEART, LUNGS, LIVER, KIDNEYS, DYSPEPSIA, CONSTIPATION, APOPLEXY, FITS, PARALYSIS, RHEUMATISM, NEURALGIA, FEVER OF ALL TYPES, FEVER AND AGUE, PUTRID SORE THROAT, CROUP, SCROFULOUS DISEASES, PILES, PROLAPSUS, INFLAMATION OF THE BOWELS, CHRONIC AND ACUTE DIARRHŒA, should try the advantages of this institution before taking poisonous drugs, and thus lessening their chances of a permanent recovery.

☞ CANCERS cured by an entirely new process.

Bone Setting.

Dr. Smith has a knowledge of the ART OF BONE SETTING, so successfully practiced by Dr. Benoni Sweet, of Connecticut, and is the only one in California familiar with his peculiar system. Water is by far the most effectual curative agent in all cases of broken bones, dislocations, sprains, bruises, &c., &c.

FEMALE DEPARTMENT.

The arrangements of the institution are particularly adapted to the successful treatment of uterine diseases and displacements, curvatures of the spine, &c. Dr. Smith will give special attention to this class of diseases, which, according to the decision of the State Medical Board, are alarmingly prevalent in California. Women anticipating confinement will be accomodated with pleasant and separate apartments, the best medical and surgical attention and nurses in the State, and every convenience calculated to render parturition easy and natural, at even less expense than the ordinary charges of physicians.

Gymnasium.

The institution will have a Gymnasium, with various appliances adapted to all degrees of physical strength, where ladies either connected with the institution or not, can take judicious and healthful exercises.

Electro-Chemical and Vapor Baths.

The Electro-Chemical Baths, now conceded to be so valuable when judiciously applied, in eradicating the effects of the POISON OAK, and other poisons, both mineral and vegetable, and in the treatment of Rheumatic, Neuralgic, Paralytic and Cutaneous diseases, will be administered to patients without extra charge.

Insanity and other Mental Derangements.

Dr. Smith having been a teacher of Phrenology, the acknowledged science of mind, and being familiar with the different temperaments which constitute the basis of mental and physical vigor, he is the better enabled to diagnose and treat the diseases of the mind—insanity in all its forms, &c., &c.

Those having friends afflicted with insanity, should call on Dr. Smith, who will satisfy them of his thorough knowledge of the human mind in its healthy and diseased condition.

NEW YORK, August 1, 1858.

TO WHOM IT MAY CONCERN: This certifies that Dr. Barlow J. Smith is a graduate of the New York Hygeio Therapeutic College, which college has a regular charter from the Legislature of the State, and is authorized to grant Diplomas conferring on its students all and the same privileges and immunities in relation to the practice of the healing art, that is conferred by the Diplomas of any Allopathic or other Medical College in this country.

Dr. Smith has also devoted much attention to Phrenology, especially in its connections with Physiology and Pathology, a portion of the time under the instructions of Fowler & Wells of this city, and has labored *successfully* as a teacher and lecturer on these subjects.

R. T. TRALL, M. D.
Principal N. Y. Hygeio Therapeutic College.

Complimentary Resolutions.

At a close of a course of ten lectures on Phrenology and Physiology by Dr. Barlow J. Smith, at the Hygeio Medical College, New York, the following resolutions were unanimously adopted by the medical class, with the request for their publication in the Phrenological and Water Cure Journals:

WHEREAS, We have listened with pleasure and profit to a course of lectures by our fellow-student, Dr. B. J. Smith, on Phrenology and Physiology, and as we deem the *science* of Phrenology as connected with Physiology, of the utmost importance, therefore,

Resolved, That in Dr. Smith we recognize a teacher of whom this College may well be proud, and that he is capable of reflecting honor upon the sciences he so ably demonstrates.

Resolved, That his discoveries in Physiology claim our highest attention and regard as reformers and students of nature.

Resolved, That we highly appreciate Dr. Smith's application of Phrenology to the study and diagnosis of disease; and that as students of medicine we have derived principles of diagnosis which are of inestimable value, being enabled to determine, from an examination of the head, to what particular disease a person is predisposed.

Resolved, That as the principles of Phrenology by which Dr. Smith determines the healthy or diseased condition of the body are original, not having been claimed or set forth by any other individual, he deserves great credit for their discovery.

Resolved, That as Dr. Smith intends to leave our institution soon for a permanent residence in California, with a view to the dissemination of these truths and the principles of Hygiene, as taught at this College, we heartily recommend him to the friends of our cause wherever he may locate.

(Signed) A. T. HAMILTON, M. D., B. W. CHILDS, M. D., E. H. PHILLIPS, M. D., } *Committee.*

Dr. Smith will attend patients in all parts of the city, so far as he can consistently with the interests of those in the institution.

Persons can be accommodated with Baths and treatment at the institution without board if desired.

THOMAS HILL will attend to the business department of the institution.

The families of Dr. Smith and Mr. Hill will reside in the institution, and no pains or expense will be spared to make it a pleasant and health-restoring home for invalids.

A limited number of persons desiring PHYSIOLOGICAL DIET can be accomodated.

TERMS:

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For Board and Treatment, per week, (according to the attention required.)	$20 to $30 00
Examination, with verbal advice for home treatment,	5 00
" " written " " "	10 00

Letters of inquiry promptly answered, and Circulars sent on application.

BARLOW J. SMITH, M. D.

References.

Messrs. D. O. Mills, Sacramento.	Mr. C. T. Fay, San Francisco.
Chas. Crocker, "	Hon. Gilbert A. Grant, "
L. Upson, "	F. P. Tracy, "
Isaac Lohman, "	Rich. Chenery, "
J. B. Wooster, "	J. A. Banks, "
Thos. Gardner, "	P. L. Weaver, "
L. A. Booth, "	S. A. Ballou, Plumas Co.
H. P. Osborn, "	P. P. Caine, Oroville.
C. Cole, "	F. E. Cannon, Butte Co.
Mark Hopkins, "	

TO THE PUBLIC.

Dr. Smith having established a first class Water Cure and Motorpathic Institution in this city, and feeling a great interest in the success of such an Institution, based upon natural and rational principles of the healing art, I have taken charge of the business department Dr. Smith is a graduate of a regularly chartered Medical College, a thorough Physician by nature, as well as education, and I can assure those who consult him and adopt his treatment, that they will rejoice in the inspiration of returning health, and verify all that is said in his favor.

THOMAS HILL,
Late of Hill, Wooster & Co.

Motorpathy, or Movement Cure.

Of MOTORPATHY, it is only necessary to say here that Peter Henry Ling, the originator of this system, was a Swede, and that his system has been practiced in Sweden in an institution sustained by Government, for nearly forty years, and that it has received the highest commendations from several governments, commissions of inquiry, and physicians of the highest standing.

BAYARD TAYLOR, who was treated in the institution at Stockholm, thus speaks of it:

"Ling's system not only aims at reducing to a *science* the muscular development of the body, but by means of both active and passive movements, at reaching the seat of the disease and stimulating the various organs of the body to a healthy action. In the former of these, Ling has certainly succeeded; there is no other system of muscular training that will bear comparison with his. During the time of my attendance I could not help but notice the effect of the discipline upon the patients, especially the children. The weak and listless gradually strengthened themselves; the pale and sallow took color and lively expression; the crippled and paralytic recovered the use of their limbs—in short, all, with the exception of a few hypocondriacs, exhibited very marked improvement. There was no voluntary exercise, everybody was being exercised upon. The result of my observations and experience was that Ling's system of physical education is undoubtedly the best in the world, and that as a remedial agent in all cases of congenital weakness or deformity, as well as for those diseases which arise from deranged circulation, its value can scarcely be over-estimated."

There are several institutions in the United States established upon this system, of which we will mention that of Charles F. Taylor, M. D., in New York city, the celebrated institution of Dr. Hamilton, of Rochester, N. Y., (exclusively for women,) and that of Dr. Halsted, at Round Hill, Northampton Mass.

Hydropathy.

The success and advantages of Hydropathy over the old system of poisonous drug medication, are well known.

In the use of water, Dr. Smith does not rely upon COLD water alone, but upon water of all temperatures, according to the strength of the patient and the nature of the disease, *in connection* with all other hygienic conditions, such as AIR, ELECTRICITY, DIET, REST, EXERCISE, &c., &c. Neither does he believe water will "wash out all diseases," as some Allopaths are ignorant or malicious enough to charge upon Hydropathists; but as water enters more largely into the constituents of the body than all other elements combined—the new-born infant being composed of about *ninety* per cent. of water, the adult of about *eighty* per cent., and as water forms about *ninety* parts of one hundred of blood, the fluid which supplies every part with its vitality—consequently the human system has more affinity with water and yields more readily to its influence than to any and all other elements known to the *materia medica*. Those who have seen its power and given it a fair trial never go *back* to drugs. Wherever there is disease, there is generally inflammation, and what will absorb heat so readily and surely as water? You who are sick, ask yourselves if there *can* be any affinity between your systems and poisonous drugs. A few years since there was not an advocate of Hydropathy, now there are hundreds of thousands in the United States and Europe to testify in its behalf. Try it and you will bless the day. [ap 7.

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The Studies are divided into three courses. The first, of two years, is introductory to the others. The second and third are of three years each; the one of these is preparatory to College; the other comprises the branches of a Common English Education, with extra and optional studies, adapted to special business professions and pursuits.

It is intended that particular attention shall be given to the instruction of classes in Surveying and Engineering, in Drafting of Plots, Charts and Maps.

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For admission or information, application may be made by letter, or otherwise, to Rev. Henry Durant, Principal, Oakland, Cal.

SAM'L H. WILLEY,
San Francisco, Oct. 1, 1858. Sec. of Trustees.

YOUNG LADIES' SEMINARY, BENICIA.

THE SCHOLASTIC SESSIONS OF THIS Institution will henceforth consist of ten months instead of five as heretofore. The present one having commenced on the 3d of November last, will close on the 1st of September next.

For further particulars apply to MARY ATKINS,
mar3-3mo Principal.

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dec30-5m

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Thorough instruction is given in all the branches taught in the best academies in the East, and none as students are desired except those who wish to make the best improvement of the advantages here enjoyed.

Whole expenses for board, tuition, room, family superintendence, and fire wood, $100 for three months, paid monthly in advance.

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For information, address the Principal at Folsom.

v. S. V. BLAKESLEE, Principal.

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Timbuctoo,	Railroad Hill,	

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Washington,	Cherokee,	Moore's Flat,
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